

HAMLET = APOSTASY

No. DXCIX (599)

January 5, 2019

The world is rotten, boys, round and about,
But God remains, unchanged. Have there no doubt!

If *Hamlet* is possibly the most puzzling, probably the most interesting, and certainly the most modern amongst all 37 of Shakespeare's stage plays, it is all for the same reason – there is an elephant in the room. That elephant is England's apostasy from the Catholic Faith which was being hammered home by the English government when Shakespeare wrote the play, around 1600 AD, and which was driving him to despair because he was a devout Catholic. So (1) *Hamlet* is the most puzzling of his plays for the mass of post-Catholic readers or theatre-goers or critics who have no inkling of the "Reformation" as being the greatest disaster ever to befall England. (2) It is the most interesting of the plays because it is pivotal and conflictual between the past Middle Ages and the coming Modern Age. (3) It is the most modern, because over the last 400 years virtually the entire world has come to share in England's apostasy.

(1) But who cares about apostasy today? How many people even know what the word means (a falling away from the Catholic Faith)? There was a time, like 1600 in England, when the Devil fiercely persecuted the Faith, so that Shakespeare had to disguise the Faith in his plays in order not to be hanged, drawn and quartered. But today the Devil ruins many more souls by making them take it for granted that religion is of so little importance that anybody can choose any religion he likes, or none. The vile media are so awash in error and immorality that the mass of people do not even notice them any more. See Clare Asquith's book *Shadowplay* for the Catholic coding in all Shakespeare's plays. But if Hamlet's incestuous mother, Queen Gertrude, does indeed represent England committing incest with Protestantism, his uncle, is it any wonder if our contemporaries can see no proportionate reason for Prince Hamlet's melancholy?

(2) The play is pivotal and conflictual because, like no other of Shakespeare's plays, it is suspended between the medieval world and the New World Order, because Shakespeare himself was being shaken to the core by the seeming success of the stamping out of the Faith in his beloved country, as can be read in the play from the

bitterness of the Prince towards almost everyone around him, especially his true love, Ophelia. Now a Catholic is not bitter, but Shakespeare was bitter, in writing *Hamlet*. It did not last. Read John Vyvyan's immensely valuable book, *The Shakespearean Ethic*, if you want to discern that moral pattern underlying all the plays which was Shakespeare's glorious heritage from medieval England. It is even present in *Hamlet*, notably in the Prince's spurning of Ophelia to make room in his heart for revenge, but in *Hamlet* as in no other play the corruption of society – by apostasy, no less – is so terrible that the anti-social Prince comes over as an absolute hero, the first in a long line of anti-authoritarian heroes (cf. Hollywood) needing to override all natural respect for social authority. Apostasy kills society.

(3) And so *Hamlet* is the most modern of the Shakespeare plays because it is the play which most departs from, or overlays, the medieval model. Shakespeare wrote many plays after *Hamlet*, but he was never again tempted to replace love by vengeance, or to return from the New to the Old Testament. He regained his calm and balance while still writing superb plays, but in 1611 he abandoned the stage and London to leave the Puritans to take over England and lead eventually all the world away from God. By today generations of young men suckled on anti-heroes have turned into anti-men, with little to nothing left in them of their medieval heritage. But human nature has not changed, and human beings still need men to lead, which is why the girls are trying to make themselves into men, and the two young sexes more and more spurn one another. In a line from *Macbeth*, "Confusion now hath made his masterpiece."

If you read *Hamlet*, beware of the Ghost in Act One. If you are Catholic you know that Almighty God would never let out of Purgatory a soul to pursue revenge. Then where can the Ghost come from, other than from Hell? In which case, is the Prince really such a hero? Shakespeare's bitterness was understandable, but it twisted his theology. Young men, adore and love Jesus Christ, love His Mother, pray her Rosary and lead the girls. That is what they need you for.

Kyrie eleison.

TRAP CLOSING?

No. DC (600)

January 12, 2019

Something must give. It will not be the Truth,
Which may be scorned, but has an ageless youth.

And so Church and world have staggered into another calendar year with everything coming into place for a third World War to wipe mankind off the face of the earth. And these “Comments” have reached their 600th issue when it seems just yesterday that they were celebrating their 500th issue. The world is spinning at a giddy pace – in Latin, “volvitur orbis” – but Almighty God is in full command, and His Cross is firmly planted, nor does it budge – “stat crux.” God gives a great degree of liberty to His enemies to act as His scourge upon a godless generation, but the scourging is for their good, to separate the sheep from the goats and to stop the sheep from sliding into Hell. And let His enemies not think that they will get the better of Him – He used the Assyrians to chastise the Israelites, but woe to the Assyrians if they thought they would escape His justice! – Isaiah X, especially verse 15 – God is not mocked.

But at the very heart of the world’s problems is the unprecedented problem of the Catholic Church. The Church depends on its hierarchy of bishops and priests, so it was logical that if God planned for His Church to decline before the end of the world (Lk. XVIII, 8), then the hierarchy would be involved in the decline, and that was the Second Vatican Council (1962–1965). The time for their holding strong had lasted from the Counter-Reformation in the 1500s, four admirable centuries of Catholicism, but after that resistance they gave way, and replaced God’s Catholic Church with their own Newchurch, or Conciliar Church. In the 1970’s there was still enough faith in Catholics to make possible a serious continuation of the resistance, for which Archbishop Lefebvre and his Society of St Pius X provided a lead, but after another 40 years his successors gave up that effort, and then Catholics were more abandoned than ever.

Today the life still seems to be draining out of them. It is an illusion to act or to react as though we are still in the 1970s. “Volvitur orbis.” The world has moved on, and with it, the Church. Extreme conditions call for extreme measures. As one once

thriving Catholic institution after another turns slowly into a shell-game, Catholics turn slowly into walking ghosts of their former selves, and it seems as though there is little they can do about it. Nor are rhetoric or fine words the answer. The fine words are worn out, and the rhetoric is hollow. Catholics depend on their hierarchy, and their hierarchy is stricken. The Shepherd is struck, and the sheep are scattered, and it is no use their turning to the stricken Shepherd. He is gone!

A recent piece of news, or rumour – the geometry is variable, according to public reaction – is that the Roman sub-Congregation of *Ecclesia Dei* (ED), founded by Rome immediately after the Society's 1988 Consecrations, to reach out to Catholics tempted to follow Archbishop Lefebvre instead of Rome, is going to be re-absorbed into the Congregation for the Doctrine of the Faith (CDF). Apparently the re-absorption was due to be announced on December 20, but perhaps Rome thought twice. For while the Society's present leaders might be only too happy to renounce the special outreach of ED and to put an end to their own "schism" (as they see it) by their coming fully under the "normal" CDF, there may still be enough Catholics Catholic enough to want Rome to make at least some gesture still in favour of Tradition. But ED is long since a shell-game. Both Rome and the Society leaders want the Roman trap to be closed . . .

Then what do Catholics do who have the Faith and want to keep it? First of all, take stock. The Church building in Rome was cemented by 250 years' worth of the blood of martyrs, blood gushing red, including of many young girls. Where are the potential martyrs today? Almighty God has had enough of Catholics growing over centuries weaker and weaker in the Faith, and He is bringing back the lions to make some worthy candidates for Heaven. Secondly, let us gird our loins accordingly, prepare to play the man, as did those girls (without a trace of feminism), and humble ourselves beneath the Wisdom and Justice of God. Thirdly, let us remember that many presently last may soon be first, and vice versa. And fourthly, always, "Watch and pray, watch and pray, Fifteen Mysteries every day."

Kyrie eleison.

CALIFORNIAN FIRES

No. DCI (601)

January 19, 2019

Beware of anything flying overhead.
New Worlders now take aim – to zap you dead!

If anybody, particularly in the USA but anywhere in the world, still thinks that the United Nations is a benevolent organisation, or that the most recent fires ravaging the State of California are normal forest fires, they need to think again on both counts. There is serious evidence that the fires which destroyed last month the towns of Paradise and Malibu and killed only God knows how many hundreds of people, were started artificially, and there is a reasonable suspicion that they were part of a UN plan to cut down the US population and drive it off the land into big cities. Paranoia? Or a new paradigm? Read on.

From long experience in the State of California the characteristics of a normal forest fire are well known. The temperatures are never normally hot enough to melt metals or rubber tyres, the fires never start suddenly in several places all at once, the trees which surround houses are rarely untouched when the houses are burnt down, and houses are not usually levelled to the ground with a heap of mainly white ash left behind. But these are all features of the fires which destroyed Malibu and Paradise. Moreover exit roads by which inhabitants tried to leave the burning towns were turned into graveyards, with the wrecks of cars and their drivers being burnt to a cinder while the trees lining the same roads were left untouched. On the Internet is a wealth of visual evidence. For just one example, see themillenniumreport.com.

By far the likeliest explanation is that the fires were caused by DEW weapons, Directed Energy Weapons, for instance laser guns fired from above, from helicopters or aeroplanes. Rays from some such ray-guns, which have been around for tens of years, were captured on some inhabitants' cell cameras, and they would explain the super-heat and the selectiveness of the burning. But who on earth would programme a satellite or pilot a plane to carry out deliberate murder on fellow-citizens? Readers, unless you have your heads buried deep in the sand, you must know by now that few people still believe that 9/11 was the work of 19 Arabs. Most people now admit that

the evidence points to an inside job, if not of the public government or armed forces, at any rate of what is now being called the “Deep State,” in other words the private government hidden inside the public government, and which governs the public government. And 9/11 was in 2001. How much more murderous have these quasi-nintendo-players become since then . . . !

But why would the Deep State do any such thing? To fulfil any one of numerous plans for the tyranny of the New World Order. In 1992 was held a major United Nations meeting in Rio de Janeiro where 178 governments voted to adopt *Agenda 21*, a plan of “sustainable development” for the future of the world. Did not a US Presidential candidate, Albert Gore, propose there a nine-tenths reduction of the world’s population? Why not fry it with nintendo games from the sky? Serious question for these future managers of our godless world! If you love God, wake up and smell the burning!

Goal 15 of the UN’s *2030 Agenda*, which was adopted in 2015 to succeed *Agenda 21*, runs: *Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss*. In plain English, force human beings off the land into huge conurbations where you can “pack’em and stack’em,” and more easily control them; criminalise private land ownership; criminalise self-reliance and force total reliance on government. But perhaps most likely of all is a fourth purpose, of terrorising the population with precise super-powerful ray-guns from overhead against which there is no defence. After all, a worldwide tyranny is the aim, and as California goes, so goes the USA, and as the USA goes, so goes the world.

Now do readers see why Our Lady said in 1973 at Akita in Japan, “Only I can help you now”?

Kyrie eleison.

MACCHABEES? WHERE?

No. DCII (602)

January 26, 2019

"Where are the heroic Macchabees today?,"
Cried the Archbishop. Answer: gone out to play.

What does the reunification of the Society of St Pius X with Rome mean to the great mass of the world's inhabitants, even to the large number of its Catholics? The answer must be, very little. Similarly when passengers on the *Titanic* saw a team of engineers going below decks to investigate something or other, they may not have shown much interest, but as soon as they came to learn that their great ship was doomed, their interest must have grown much keener. The Catholic Church hit the iceberg of Vatican II over 50 years ago. A great engineer of the Church warned the Church's captain of what had happened, and what would be the result, and he showed how to stop the Church from sinking. Alas, Archbishop Lefebvre was not heeded by the captains then or since, and his discouraged successors prefer today to listen to the misguided captains, who are, if the Society no longer shows the true way out, to be pitied.

Let us recall the last six years of the process of reunification, and assess where it is at today.

The decisive step in that process was the Society's General Chapter of 2012, where it renounced the Archbishop's fundamental principle that without a doctrinal agreement between the Society and Rome, no merely practical agreement could serve the Church. This is because a Catholic is a Catholic firstly by his subjective virtue of faith submitting his mind and will to the objective creed of the Church's Faith. What the error of subjectivism does is to render the objective Faith subjective, so that I become free to believe, and consequently to behave, how I like. Like believing 2 and 2 are 4, OR 5 OR 6 OR 6,000,000. This unfaith of Vatican II the Society essentially adopted in 2012, yet Society leaders immediately began reassuring their priests and laity that nothing essential had changed in the Society. BUT –

In 2013 began a series of publicly admitted meetings in Rome with the Roman authorities, to prepare a step-by-step process of full recognition. This process duly

followed:—

In 2014, There were visits of Roman dignitaries to SSPX seminaries, and there was the temporary Jubilee “concession” of official jurisdiction for SSPX Confessions.

In 2015, the “concession” on Confessions and Extreme-Unction was made permanent.

In 2016, priestly ordinations in the SSPX were no longer to be punished by suspension “a divinis.”

In 2017, Society Marriages were rendered “licit” by the participation of a Newchurch priest as witness.

In 2018, the SSPX General Chapter elected for their General Council three men who are no tigers of the Faith, and created two new positions alongside them (General Councillors) to enable Bishop Fellay and Fr. Schmidberger to retain their power as the two leading tigers of reunification.

And in 2019? – Rome has just re-absorbed the Commission *Ecclesia Dei* (ED) into the Congregation for the Doctrine of the Faith (CDF), from which it was hived off in 1988 to draw back to Rome Catholics tempted by the Society’s episcopal consecrations to follow the Archbishop instead of Rome. As such, ED was meant to be relatively kind to Traditionalists. But Pope Francis has no time for Tradition. Therefore since the Newsociety now agrees with Rome that there is no longer the clash with Rome that there was in 1988, he has put an end to ED. But ED was kind to Tradition, whereas the CDF are tigers of the Newchurch. Like Little Red Riding Hood, the Newsociety is throwing itself into the jaws of Rome – “Oh, sweet Big Bad Rome, what lovely teeth you have!” “All the better to eat you up with, you silly child!”

And the Society? Just as it will be happy if Rome dissolves ED because the CFD will then treat it as belonging fully to the Church, so it risks being happy if Rome were to attach to the Society two relatively decent Newbishops to look after its need of Ordinations and Confirmations, but from outside the Society and always under Rome’s own control. On Rome’s part it would be a clever move, closing the trap even tighter on what remains of the Archbishop’s Society. And how many Newsociety priests will even see that here is “a sea of troubles,” let alone “take arms, to end them” (Hamlet)? Not many, one may fear.

Kyrie eleison.

“HOLOCAUSTIANITY”

No. DCIII (603)

February 2, 2019

Patience, dear friends, the Truth can take its time
To refute a hollow cause, a real thought-crime.

Many Catholics seem to think that what is called the “Holocaust” has nothing to do with religion. They are very mistaken. Here are two (slightly edited) paragraphs from the handsome tribute paid to the late Professor Robert Faurisson by Jérôme Bourbon, brave editor of the excellent Paris weekly, *Rivarol*:—

Not only did Professor Faurisson by his research and famous phrase of 60 words threaten the ideological foundations of the world order issuing from World War II, but he also called in question the religion, or counter-religion, of “Holocaustianity.” It is a veritable religion, demanding respect and submission. Its false god requires a homage of adoration, a constant burning of incense before it, a flame to be lit like at Yad Vashem, flowers to be offered, and wailing to go up to Heaven, like at the pilgrimages and processions to Auschwitz and elsewhere, while people must beat their breast, crying out “Never again.”

“Holocaustianity,” taught from primary school to the end of one’s days, by television, cinema and every form of entertainment, does in fact ape all features of the Catholic religion. It has its martyrs (the Six Million), its Saints (Elie Wiesel, Anne Frank), its miracles (“Holocaust” survivors), its stigmatists (tattooed camp-inmates), its pilgrimages (to Auschwitz, etc.), its temples and cathedrals (“Holocaust” museums and memorials), its alms-giving to obtain pardon (never-ending reparation payments to Israel and to “Holocaust” survivors), its relics (camp inmates’ teeth, hair, shoes, etc.), its lives of the Saints (books by Elie Wiesel, Anne Frank, etc.), its torture chambers (gas-chambers), its Gospel (the verdict of the post-war Nuremberg military tribunal), its High Priests and Pontiffs (Simon Wiesenthal), its Inquisition (anti-Revisionist civil law-courts), its laws against blasphemy (strictly forbidding any questioning of the “Holocaust”), its Holy City (modern Jerusalem), its preachers and guardians (all instructors and associations in politics, the media, religion, trade unions, sports and economics), its religious Congregations (World Jewish Congress, B’nai B’rith, AIPAC, etc., etc.), its Hell (for all nationalists – except Israelis! –, all revisionists, all believers in the deicide and in the New Testament replacing the Old, etc.), and its faithful

(almost all of mankind).

However, not only does “Holocaustianity” ape Christianity, it also turns it inside out: instead of love, hate; instead of truth, lies; instead of forgiveness, Talmudic vengeance; instead of respect for elders, the hunting down of aged camp-guards; instead of the spirit of poverty, the pursuit of reparation payments; instead of humility, the drive to dominate; instead of sharing, the pursuit of personal gain, instead of charity, blackmail: instead of respect for others, lynching: instead of quiet and discretion, publicity and noisy accusations in the media; instead of the boundless justice of God, the brazen injustice of conquerors setting themselves up as judges of the conquered, and so on and so on.

So here is a sonnet to honour what Prof. Faurisson did to get this monkey off of mankind’s back:—

“The Truth is mighty, and will prevail,” they said.
 “Oh no!” one race replied, “the Truth we make –
 “We are the Master Race, of all men head,
 Our truth is what inferiors have to take!”
 And thus a whole mythology arose
 From how this race remoulded two World Wars.
 On weak minds horror chambers they impose
 To fake a god that everyone adores.
 Yet one frail Frenchman braved the racist lies –
 “Picture us one such genuine chamber – one!”
 But pictures there were none to show. With cries
 Of rage, the racists knew that Truth had won.
 In God, Professor, you did not believe,
 But you He used, all races to relieve.

Kyrie eleison.

EMOTIONS RAMPANT

No. DCIV (604)

February 9, 2019

To war on God, men suffocate their reason.
But still it teaches, in and out of season.

In another interesting article from the regular bulletin of the American TFP (Tradition, Family, Property, January 4th edition), John Horvat observes and criticises a widespread phenomenon of modern society – emotions running out of control, and dominating people’s lives. Again (cf. these “Comments,” 590 of Nov. 3, 2018), from a Catholic point of view, the international TFP may be open as an organisation to more or less severe criticism (notably for by-passing the true Church), but its American bulletin has many thoughtful yet accessible articles for today’s Catholics having to live in a godless world. *How Wisdom helps People Destroy the Dictatorship of the Emojis* by John Horvat is one of these articles.

An “emoji” is one of those small digital images or icons used to express an idea or emotion, especially the tiny smiley or frowny faces freely available on computers and easily inserted in a text to express any one of a variety of emotions. Horvat uses emojis as a concrete example of the frequency with which emotions figure in today’s society. He argues that emotions are not bad in themselves, but they are presently playing too large a part in daily living, with disastrous results for the whole of society. When people do not want to face the reality of a world that includes hardship and suffering, then feelings prevail over facts, says Horvat, and instead of thinking they emote, so that, for instance, raw emotions fuel the anger politics that are rocking the world. Where it hurts to have to think, in order to work out why the world’s problems are as they are, on the contrary emotions make me feel good, and so I prefer to emote. But emotions have a necessarily incomplete grasp on reality. Here is why many a good wife has valuable instincts and intuitions, but she recognises that these need to be subordinated to the normally higher reasoning of her husband (not to his tyranny). And here is why our emotive politics of today are so crazy. And why the Newchurch of Vatican II and its Conciliar priests are so effeminate.

So why is reasoning superior to emotion? Because reasoning belongs to the higher part

of man, to his mind and will, whereas human emotions belong to his higher and lower parts, to his passions and will. Certainly Our Lord and Our Lady had emotions. Our Lord wept over the grave of Lazarus (Jn. XI, 35). Our Lady suffered intensely when she lost her 12-year old Boy (Lk. II, 48). But just as by her reason she submitted her motherly grief to His mystery (Lk. II, 50), so He submitted 21 years later His human agony in the Garden of Gethsemane to the will of His Father in Heaven (Mt. XXVI, 39). For whereas all animals have sense appetite or passions, responding to sense stimuli from outside them, only the rational animal, man, has also the higher faculty of will which responds to intellective information fed to it by his mind. This intellective or rational dimension of man is wholly lacking to all the non-rational or brute animals.

Now nobody in his right mind accuses any non-rational animal of committing sin. At worst it is only following its instincts. This is because right and wrong are perceived only by man's mind and performed as such by his will. That is because only by having mind and will does man have a conscience aware of sin (Jn. I, 9), making him able to sin. That is why man's will must follow his higher reason and control his lower emotions, neither crushing them too tightly nor letting them completely go, but harnessing them in accordance with reason, with what his natural reason (Jn I, 9) tells him is right and not wrong.

It follows that if men want to sin, they will begin by dulling or obscuring their conscience, and they may well finish by denying that they have reason at all, and by affirming that animals are just as rational as they are. Anywhere in between they will let their emotions loose so that they no longer have to think, but are free to wallow in their passions. Horvat does not go this deep, but in fact this modern unleashing of emotion is part and parcel of modern man's total war on God. God has only to get out of His own universe so that man can take His place, and do with it what he likes.

Dear God, have mercy upon us!

Kyrie eleison.

RUSSIA VILIFIED

No. DCV (605)

February 16, 2019

Attackers may attack in self-defence.
Blame not for sure the one who did commence.

On the international scene for several years now Russia has been vilified and its President has been blackened in the vile Western media, because the powers that control the Western nations and their media and their politicians want the third World War to give them hegemony or control over the entire world, and Russia is the main obstacle in the way of that worldwide monopoly of power. However, many souls all over the world have come to trust more in the fruits of Putin's Russia avoiding war than in the fruits of the Western politicians and media doing their best to provoke war. Here follows the summary by Russians of a major speech of Putin given at the Valdai conference in Socchi, Russia, in October of 2014. Let readers judge for themselves if Putin's words are reasonable, and if they correspond to his deeds:

- 1. Russia will no longer play games and engage in back-room negotiations over trifles. But Russia is prepared for serious conversations and agreements, if these are conducive to collective security, are based on fairness and take into account the interests of each side.*
- 2. **All systems of global collective security now lie in ruins.** There are no longer any international security guarantees at all. And the entity that destroyed them has a name: The United States of America.*
- 3. The builders of the New World Order have failed, having built a sand castle. Whether or not a new world order of any sort is to be built is not just Russia's decision, but it is a decision that will not be made without Russia.*
- 4. Russia favours a conservative approach to introducing innovations into the social order, but is not opposed to investigating and discussing such innovations, to see if introducing any of them might be justified.*
- 5. Russia has no intention of going fishing in the murky waters created by America's ever-expanding "empire of chaos," and **has no interest in building a new empire of her own** (this is unnecessary; Russia's challenges lie in developing her already vast territory). Neither*

is Russia willing to act as a saviour of the world, as she has done in the past.

6. Russia will not attempt to reformat the world in her own image, but neither will she allow anyone to reformat her in their image. Russia will not close herself off from the world, but anyone who tries to close her off from the world will be sure to reap a whirlwind.

*7. Russia does not wish for the chaos to spread, does not want war, and has no intention of starting one. **However, today Russia sees the outbreak of global war as almost inevitable, is prepared for it, and is continuing to prepare for it. Russia does not want war – nor does she fear it.***

*8. Russia does not intend to take an active role in thwarting those who are still attempting to construct their New World Order – **until their efforts start to impinge on Russia's key interests.** Russia would prefer to stand by and watch them give themselves as many lumps as their poor heads can take. **But those who manage to drag Russia into this process, through disregard for her interests, will be taught the true meaning of pain.***

9. In her external, and, even more so, internal politics, Russia's power will rely not on the elites and their back-room dealing, but on the will of the people. (End of the summary of Putin's speech.)

If, when and how another World War breaks out, is entirely in God's hands, depending on what mankind deserves. But if God must punish us for our own good, all sincere prayer between now and then will help to mitigate the human disaster. It is the enemies of God on both sides who will really have caused it.

Kyrie eleison.

USA MISLED

No. DCVI (606)

February 23, 2019

Thank God, if Trump and Putin work for peace,
Let not, by assassination, either cease!

Last week these “Comments” quoted President Putin of Russia in 2014 accusing the United States of America of having “ruined all systems of global collective security.” What was he referring to?

In the 1980’s Presidents Reagan and Gorbachev of the USA and Russia respectively, realising the danger of the store of nuclear weapons on each side capable of ending life on earth, together made agreements to reduce the weapons they had, and to abstain from producing any more armaments of specifically perilous kinds that they did not yet have. These agreements served well to relax tensions and to keep the peace between the two nations until the end of the Cold War in 1989 and beyond, but the fall of the Berlin Wall and the collapse of Soviet Russia created a new situation on the world stage – the USA was now the only super-power. Would it have the wisdom not to misuse its now overwhelming military might?

A number of leaders inside the USA called for a severe reduction in military expenditure – what was it needed for any longer? – but as far back as 1961 the outgoing President Eisenhower had famously warned US citizens in his farewell address to the nation against its “military-industrial complex” exerting too great an influence on public policy. By the “MIC” he meant the informal triangular alliance that had arisen between the USA’s armed forces, heavy industry and Congress, and the danger was that together they would want war for the sake of the immense profits to be made from the production of expensive weapons – in 2011 the USA spent more on its armed forces than the next 13 nations combined.

The truth is that a capitalist economy thrives on war, insofar as weapons can be expensive to produce, and if they are destroyed and have to be replaced, that is all the more turnover for the producers. So at the end of the Cold War, there were at least three arguments for maintaining the heavy expenditure on weapons: the USA must still be ready to defend itself against threats that can arise, the economy needs the

turnover, and the world needs a policeman. Within reason, each of the arguments is valid, but the Plan which US leaders (especially Dick Cheney) worked out in the 1990's to guide US policy was not necessarily reasonable, because it was a plan for the US to rule the world. It calls for the US to maintain its overwhelming military superiority and prevent new rivals from rising up to challenge it on the world stage. It calls for dominion over friends and enemies alike. It says not that the US must be more or most powerful, but that it must be absolutely powerful. The Plan has turned disarming back into rearming.

(For the Cheney Plan, see <http://www.informationclearinghouse.info/article1544.htm>).

That a plan expressed in such terms suffers from dangerous pride and overweening ambition should be obvious to anyone with the least knowledge of human nature. Under President Clinton (1992–2000) the Plan was slowed down, but as soon as Dick Cheney came back to power with the Republicans as Vice-President, the wicked idea of a new Pearl Harbour as a contrived event to mobilise the people behind a policy they would never in their right minds approve of, was put into practice – 9/11, one of the greatest lies of all history, which can only have been engineered by the secret government (the true “Deep State”) from deep within the public government, but which eminently succeeded at the time in furthering Cheney’s Plan. 9/11 immediately made the military invasion of Iraq possible, and how many more wars of aggression since then. It also made the worldwide police State take gigantic strides forward.

But lies are the sure footprint of Satan. It would follow from the huge lie of 9/11 that there is something satanic about Cheney’s Plan with its design for military domination of the world by the USA, all in the name of “democracy.” For a sane view of insane US policy heading straight for World War III, read at PaulCraigRoberts.org the sanity of a former official high under President Reagan in the US government, who watched at first hand and admired how Reagan and Gorbachev succeeded in working together to protect world peace. And let us pray for both Trump and Putin. With all their respective faults, both are surely gifts of God for which we need to be grateful to God.

Kyrie eleison.

A CONVERT TODAY – I

No. DCVII (607)

March 2, 2019

A man who only wants eternal life
Can always rise with God above the strife.

A colleague has just written to tell the Editor of these “Comments” that the situation of the Church is much worse than he thinks – “It is an illusion to think that we can restore things. We must be faithful, and save the few souls that God will make use of when the time comes.” This Editor agrees entirely, and he thinks of a line from Virgil’s Aeneid (II, 353): *For the doomed, hope lies in giving up all hope*. However, for a follower of Christ, to trust in man is only less foolish than to distrust in God. Here is a recent e-mail to the Editor which shows Almighty God clearly at work, converting a young soul previously far from Him. In this week’s “Comments” he asks for the advice which for the next two weeks they will offer.

Excellency, I am a young man in some despair because I do not know what to do. Maybe Your Excellency can give me some advice. Let me give you briefly my background.

Until I was about 18 I was a “normal” teenager, completely deluded, because I accepted everything that the new modern world gave me. I tried to fit in with it, but I always felt that it was against human nature, and deep down something was lacking. Although I was baptised, I had never lived like a Catholic, nor ever really thought of God, since I was just too caught up in the atheistic material world. However, I was a good student and my parents could afford to pay, so at 18 I went to University to study Management. But after a while by the grace of God I started seeing that things are not after all how the media and people portray them. Filled with anger and contempt for modern society because of the lies and corruption, I dropped out of university and then tried the Army Officers’ Academy since I was always physically fit and ready to stand up to the “mushy leftist society.”

But that was not God’s plan for me either. In boot camp God gave me the immense grace to start converting and to foster my faith. When after a short time I came out I was a different person, no longer filled with rage and contempt but disappointed and lost. I had realised how weak my generation is because of our liberal parenting and teaching and how hard it is to counteract it. We are so uprooted in comfort and in complete freedom to do as we like, that it

makes us useless. But my liberal parents continued to press me against my will to go to University, so I had to go – this was not all that long ago. At that moment God gave me to find the SSPX and the “Resistance,” thanks to Archbishop Lefebvre. My faith started to grow rapidly, because I was getting the Truth. I started to read the Bible and to look into the problems of the Conciliar Church and the modern world, and I started praying the 15 mysteries of the Rosary, since there is no Tridentine Mass anywhere nearby.

So now I am thinking about what I should do. I feel a desire to renounce the material life, to get closer to God and to study the Faith in depth so as to learn everything about Catholicism and to convert others, but since I am young and I do not have any skills, I thought it might be better first to learn a practical skill – carpentry, for instance. At this point in time I would not even exclude a priestly vocation. My greatest struggle has been trying to reason with my parents and to convert them, but they thought I was nuts or had had a breakdown, and since then it has been big arguments at home about my not wanting to go to University. So I don’t know what to do. I am all alone, nobody in my family or among my friends is a Traditional Catholic. Since I am still unemployed, I have thought of moving not far away to where there is a Traditional Catholic community. What advice might you give me?

Kyrie eleison.

CONVERT TODAY – II

No. DCVIII (608)

March 9, 2019

"Where there's a will to Heaven, there's a way."
And Benedict says to Christians, "Work and pray."

Dear young friend,

Congratulations on having received from God important graces of conversion which give you a fighting chance of saving your soul for eternity! For you may fall by the wayside like any of the rest of us (I Cor. X, 12) on the narrow path leading to Heaven (Mt. VII, 14), but if you want to get to Heaven, then with the grace of God you will do so, despite anything that the world, the flesh and the Devil can throw at you. For make no mistake, you and I are alive and Catholics in order to save our souls by loving God and by loving our neighbour as ourselves. On these two Commandments hang all the Law and the Prophets, yesterday, today and tomorrow, down to world's end. Not even the modern world changes such basics.

Therefore today's situation of Church and world may appear more frightening than ever, but you need not let yourself be frightened. "For I am sure," cries out St Paul "that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus Our Lord." (Rom. VIII, conclusion). However, there is one thing that can separate us from God, and which fills Hell with the damned souls of the majority of human beings that ever lived or will live (Mt. VII, 13), and that is – sin. Therefore whatever else you do, "Work out your salvation with fear and trembling" (Phil. II, 12), because the prospect of eternal damnation is too horrible to think of, and keep constantly in front of your mind the Four Last Things: Death, Judgement, Hell and Heaven. And stay close, wherever reasonably possible, to the Sacraments, especially Confession and Mass, so as to be living regularly in the state of grace.

In this connection, to save our souls Our Lady knows that modern times do make Catholic life difficult, so she has given us a special remedy – the Five First Saturdays. Find out all about them, in all their detail, especially by means of [this flyer](#), and then

do them as soon and as faithfully as possible, because any Catholic who knows about them and does not pick up on Our Lady's offer of this easiest possible means of salvation, needs to have his head examined. Her offer is too generous to be true? No, She knows exactly what you yourself have learned the hard way, namely that today's atheistic materialism, lies and corruption, excessive comfort and freedom, do all act as obstacles between her human children and her divine Son, so here is Her answer. By doing exactly what She asks, you will also be doing the most you can to obtain for the Pope the grace to consecrate Russia to Her Heart, which is the God-given key to unlocking today's universal troubles.

Meantime on the supernatural level, use the time presently available to you to pray and study. Pray as many as you can each day of the 15 Mysteries of the Rosary, the next greatest prayer to Mass, and study everything that you can lay your hands on said and written by Archbishop Lefebvre, God's own guide through this unprecedented Church crisis. Read also any other Catholic books (from before the 1960's) which catch your interest. Dutiful but uninteresting books will not give you as much. Likewise exploit, but beware of, the Internet, where treasures are surrounded by traps. By all means meet a variety of Catholic priests and learn from each of them, but not to the point where you would get confused. Visit communities, and stay as long as you are welcome in any surroundings where you find God.

And lastly, on the natural level, by all means look for honest work if you find that as a man you are getting out of balance without it, but avoid committing yourself long-term until you are sure that you have found God's will for you. By the same token, treat the girls chivalrously and avoid choosing a wife until you have found your life's work. A wise girl hangs back from a man who has not yet found his work.

And may God bless you, and His Mother protect you. Vaya con Dios!

Kyrie eleison.

CONVERT TODAY – III

No. DCIX (609)

March 16, 2019

God cannot leave a soul to swim
That has not first abandoned Him.

Dear young friend,

Two weeks ago these “Comments” related your own story of your conversion from the wasteland of a modern university to the truth of the Catholic Faith. It ended with your request for advice because you yourself realised that God had given you the Truth, but you needed to get your bearings in a very confused situation of Church and world. It took last week’s issue of the “Comments” to give you the basic advice that is valid for a Catholic convert in general, i.e. in all times and places. It will take this issue to offer you the particular advice recommended for you to see where you are in today’s chaos of the Church, unprecedented in all 20 centuries of Church history.

The crisis is unprecedented because the world will have only one ending, and we are approaching it. See Our Lord’s own description of the last times (Mt. XXIV, Lk. XXI), and see St Paul’s warning, dating from around 67AD, for these times (II Tim. III, 1–9), especially verses 5 and 8: men will be “corrupted in mind, reprobate concerning the faith,” “having the appearance of godliness, but denying the power thereof. Now these avoid.” Excellent advice for 2019AD, because it is important to realise that today men in general and Catholics in particular are as a whole not “normal,” but men at the wrong end of a long process of degeneration. The purpose of such a realisation is neither to scorn them, nor to despair, but to take the right measure of what it means to live as a Catholic in a post- and anti-Christian world. In God it can be done – “I can do all things in Him who strengthens me” (Phil. IV, 13).

The chaos in the Church is special today because never before Vatican II in the 1960’s had the official Church in Rome departed officially from the Catholic Faith. Now Catholic Truth and Catholic Authority were designed by Our Lord to go hand in hand – when Peter is to be confirmed in the Faith (Catholic Truth), then he is to confirm the other Apostles (Catholic Authority – Lk. XXII, 32). Thus Truth is the very purpose of Authority, but it needs Authority to protect it. Each needs the other,

but at Vatican II they were split apart, because the Popes and Cardinals and Bishops (Authority), magnetised by the modern world, gave up the old religion (Truth). From now on all Catholics had to be schizophrenic – either they clung to Truth and let go of the false authority, or they clung to Authority and let go of the Truth, or they found their way somewhere in between. From now on every Catholic sheep had to find its own way through the thorn-hedge set up by the bad shepherds of Vatican II.

Judging by the fruits (Mt. VII, 15–20), Archbishop Lefebvre's way, of resisting the false shepherds while still recognising their authority, has proved to be one of the most fruitful ways of dealing with the confusion let loose by the Council, but his successors at the head of his Society have not proved faithful to his balance between Truth and Authority. Even now many are crawling back to false Rome, when it is falser than ever! Let this be a warning to you of the danger of thinking today that the appearance of Catholicism is the same thing as its substance. Then how do you know where the substance is to be found? The best answer is Our Lord's, just mentioned – judge by the fruits. By what fruits? By supernatural faith, as God has just given you to understand it, and by genuine supernatural charity.

Then mix for a while with all kinds of Catholics, but listen more than you talk. Be in no hurry to pursue a vocation because God is never in a hurry (Gal. I, 18; II, 1). Have a boundless trust in His Wisdom and Providence, and be careful of clinging to any human leader or leaders, until God puts His Church back on its feet (as He certainly will do). Always honour your father and mother, however wrong they may seem to be (God has not given them the grace He has given to you). Have a boundless compassion on the mass of confused souls around you, but never confuse subjective sincerity with objective truth. Love the Mother of God, and pray every day for as long as you can all 15 Mysteries of Her Holy Rosary. And God be with you.

Kyrie eleison.

LAW-COURTS CONCLUDE

No. DCX (610)

March 23, 2019

"The truth is mighty and will prevail,"
And States that lean on lies will fail.

On January 31 last, the European Court of Human Rights announced its long-awaited decision to reject the appeal of the author of these "Comments" against his almost unanimous condemnation by seven different courts of law in Germany over several years for the "crime" by German law, of questioning on German soil in November of 2008 whether Six Million people really were gassed under the Third Reich. The two German defence lawyers made an honourable attempt to defend their politically most incorrect client, but they were fighting with one hand tied behind their back, because German law forbade them to take their stand on historical truth. Instead, in Germany as in many countries today, truth is no longer the measure of certain private interests, rather these private interests have become the measure of truth.

But how can truth thus have been dethroned? Like Almighty God Himself, Truth is either Number One, or it is nothing. God Himself can be Number One only, because He is the Creator infinitely superior to His entire Creation. Truth is Number One only, because if we define it as the matching of mind to reality, then any diminution or contradiction of truth, any preferring of a non-truth to that truth which the non-truth denies, means a corresponding loss of grip of my mind on reality, and therewith a lesser or greater slide of my whole self into fantasy and lies. So it is obvious that in the laws and law-courts of any nation, the truth is of paramount importance. Do not witnesses in a normal law-court swear "to tell the truth, the whole truth, and nothing but the truth"?

Here is why great law-givers count as founders of their nations, e.g. Moses of the Israelites, Solon of the Athenians, Lycurgus of the Spartans, because they establish the framework of justice among their people, appointing to each man his due, thus making social relations and societies possible. Even the society of 22 men in a humble game of soccer needs its own administrator of justice, the referee. And he cannot act

as referee without the truth. Was that an honest tackle or was it a foul? Now whether in justice it deserved a penalty or not depends on the truth of what actually happened. Thus living in society is possible only with a measure of justice, and justice is only possible with a measure of truth. Blessed is the nation that has law-makers and judges who reward what is truly right and punish what is truly wrong.

Now let us look at laws and courts which punish any questioning of the notorious murder of Six Million victims in World War II. Was it a historical fact, or not? If it was true, then to question it can be bad if the damage done is bad enough, but if the murder never took place, then it is in accordance with truth to call it in question, and not only is it not bad, it is positively good, to call it in question. For if the Six Million are a monstrous myth weighing down on people's minds as the foundational dogma of what acts as their false religion, am I not a liberator if I help to free their minds from the lie? "The Truth will set you free," says Our Lord (Jn. VIII, 32). Is it not then as clear as day that if the Six Million never were murdered, then to question that murder deserves a great reward from society, and not a punishment?

Now politicians and their private interests can twist truth to a certain extent, but truth is of such universal force that it cannot be suppressed altogether. Therefore the common judgment of serious historians, based on objective evidence, can still rise up against the most powerful of private interests. Such is the case with the "gassing" of "six million" victims under the Third Reich. Private interests can claim what they like, but they cannot change the objective facts of 75 years ago. And what serious researchers into those facts more and more allege now is that the "gassing" never happened.

Therefore with laws forbidding its denial, any State is building on sand. Let all States beware of passing such laws that put the truth in second place, because at the very least, in this case, historical truth – as opposed to emotional "truth" – is not necessarily on their side.

Kyrie eleison.

BISHOP HUONDER

No. DCXI (611)

March 30, 2019

Dear Bishop H, we cannot serve two masters –
Church compromises generate disasters.

It was widely known that Bishop Huonder (BpH) of the official diocese of Chur, Switzerland, when he is due to retire in April at the age of 77, was due to take up official residence for his autumn years in a boys' school of the Society of St Pius X in Wangs, Switzerland. There was even a rumour circulating, from a close collaborator with two previous Superior Generals of the SSPX, that this same Conciliar bishop would be the principal consecrator of two Society priests to give, with Pope Francis' full approval, two new bishops to the SSPX, perhaps after Easter. A date so soon for an event so significant is certainly impossible now, but its logic was inexorable, given the Newsociety's 20-year old policy of blending with the Newchurch.

The same logic was behind BpH's settling for his retirement in the Society's school for boys in Wangs. Even as official bishop for one of the largest Newchurch dioceses in Switzerland, he is reported to have made several visits already to the school, and to have made himself popular with the Newsociety priests and boys living there. But he would not be cutting all contact with the Newchurch in Rome. On the contrary, his present diocesan spokesman announced in January that the bishop's retiring to Wangs in April "is tied to a mission being entrusted to him by the Congregation for the Doctrine of the Faith, to maintain contact with the SSPX." Clearly BpH, reputed to be a personal friend of Pope Francis, was planning to act as a link between Newchurch and Newsociety, in the hope of bringing them closer together.

Nor was the hope necessarily dishonest. Many a Newchurchman cannot see (or will not see) the gulf that separates the Catholic religion of God from the Conciliar religion of man. On both sides there exists the wish to pretend that there is no such gulf. On the one hand Catholics find it hard to bear being outside the structure of the Church's visible Authority, while on the other hand followers of Vatican II need re-assurance that they have not broken with the true Church's unchanging Tradition. It may be to BpH's credit that he wanted to settle in a more Catholic environment

than the official diocese where he probably has no alternative to giving Communion to young women badly dressed, and no alternative to taking back remarks entirely justified against homosexuality. But “A fact is stronger than the Lord Mayor,” says the English proverb.

The fact is that Vatican II was the greatest break with Catholic Tradition in all Church history. Take for instance the Newmass, which is to the Council as practice is to theory. Would BpH have been asked never to say it in the school? Could he have accepted never to say it? And even if so, could he possibly have admitted that the theory and practice of his priesthood and episcopacy have been immersed in the Conciliar sell-out of God’s true Church to the godless modern world? Could he have shed overnight the convictions of all his tens of years of immersion in the Conciliar Church? Ordained priest in 1971 and consecrated bishop in 2007 with the rites of the revolutionary Paul VI, could he have admitted that to eliminate all doubt as to the Newrites’ validity, he needs to be conditionally re-ordained and re-consecrated? Or would the Newsociety have required neither? That seems most likely, given its recent practice, but how would the Swiss Traditionalists have responded to that? To all appearances Bishop Vitus Huonder may be an honest and well-meaning man, but his honesty is Conciliar, which means that he is loyal to a thoroughly dishonest corruption of the Catholic Faith and Church.

Alas, all over the world Society Traditionalists are being accustomed to the replacing of Archbishop Lefebvre’s Society by the Newsociety. Bishop Fellay wanted to establish the SSPX within the walls of official Rome for it to act as a Trojan horse to convert Conciliar Rome. But was not BpH, even granting him all the good will in the world, being placed to act as a Trojan horse within the walls of the Society? One may hope that the school in Wangs would have enabled him to see the gulf between Tradition and the Council, but that is a fond hope. Alice was in Wonderland. The Newsociety wanted to be in Huonderland.

Kyrie eleison.

INVITATION WITHDRAWN

No. DCXII (612)

April 6, 2019

O Big Bad Wolf, you do have lovely teeth!
O no! O no! I'm scared of what's beneath!

Bishop Vitus Huonder, still bishop of the large diocese of Chur in Eastern Switzerland which includes Zurich, is not after all going to take up residence in the boys' school of the Society of St Pius X in Wangs when he retires later this month. In January his diocesan spokesman had announced that the bishop was moving into the school on behalf of Rome's Congregation for the Doctrine of the Faith, in order to maintain contact between Rome and the Society, but last month the bishop himself announced that he would not be retiring to the Society school in Wangs after all. And so the loving encounter between Rome's bishop and the Society's school was called off. Was it Rome, or the Society, or both, that had cold feet at the last moment? We do not know. It does not matter. What matters is to see clearly the never ending conflict between God's reality and men's false dreams, and to prefer God's reality.

In this case the reality of God is that His Catholic Church and the churchmen's Conciliar revolution can never blend together, while the dream of the churchmen is that they can. But God puts God before men, while the Second Vatican Council (1962–1965) puts men before God. The two positions are as irreconcilable as Jesus Christ and Satan. From eternity Our Lord, Goodness itself, can only reject evil. Ever since Satan fell just after his creation, he has been fixed in evil and can only hate God, and His divine Son, and His Son's true Church. And men are torn between the two from conception until death, because they receive from God their basic human nature and possibly sanctifying grace which both incline them to God, while from the Fall of Adam their nature is wounded with original sin which inclines them to Satan and to evil. Nor can any man alive avoid this conflict. Either he is advancing in good and becoming less evil, or he is retreating from goodness by sinking into evil.

Therefore if Bishop Huonder, a Conciliar bishop, had moved into the Traditional Catholic school in Wangs, one of two things must have happened. Either he succeeded in making the school less Traditional, or the school succeeded in making

him more Catholic. And so if his residence in Wangs has been called off, either Rome feared his becoming more Catholic, which is not likely because Bishop Huonder is a typical crusader for the Newchurch of Rome, or the Newsociety changed its mind, and instead of installing the Conciliar wolf in its sheepfold in Wangs, decided to exclude him, after its prior decision to install him. Why the change of mind?

There are two possible explanations. Either by virtue the Newsociety for at least a moment stopped dreaming of wolves being nice, or by necessity it was forced by two extra revelations of wolfishness to delay the wolf's welcome. On the one hand details came to light of a discreet meeting held in April four years ago in Oberriet, Switzerland, between Bishop Huonder and Bishops Fellay and de Galarreta with five more priests of the SSPX, to discuss the ecumenism of Vatican II. BpH began with a position which can be summed up as "Agreement first, doctrine second," which is typical for a Conciliarist. The SSPX bishops and priests responded by putting in front Catholic doctrine on ecumenism, in a manner worthy of Archbishop Lefebvre. BpH concluded with the promise to take to Rome the SSPX objections to Conciliar ecumenism. But the Romans know those objections inside out – in brief, BpH's arguments show him to have been a faithful servant of Conciliar Rome. On the other hand details also came to light of BpH's extensive work within the Newchurch, especially since 2011, on behalf of official friendship between the Catholic Church and the Jews. Such work is again typical of a Conciliarist either innocently or wilfully ignorant of nearly 2,000 years of consistent – and proud – Jewish hatred of the Church.

So these two revelations showed BpH to be imbued with the spirit of the Council, a potentially dangerous inmate of a house of the SSPX. The true Society would not invite him again. But the Newsociety risks merely waiting until Traditionalists are soft enough to accept such Conciliarism in their midst.

Kyrie eleison.

HOLY WEEK LESSONS

No. DCXIII (613)

April 13, 2019

From Our Lord's Cross flowed His most Precious Blood,
And water, in a divinely cleansing flood.

No Gospel readings can be so rich in lessons as those of Holy Week. Here are a few references from the Passion of Our Lord, quoted in chronological order, having a particular relevance to our own time, that of the Passion of His Church.

Lk. XIX, 40: *"If these (disciples) were silent, the very stones would cry out"* – As Jesus is about to enter Jerusalem on Palm Sunday, the crowd is praising him loudly. Pharisees complain of the noise. But God's Truth will be heard. As the SSPX falls silent, somebody else must tell the truths it used to tell.

Jn. XVII, 15: *"I do not pray that you take them out of the world, but that you keep them from evil."* After the Last Supper, just before leaving the Cenacle, Jesus prays to His Father in Heaven for His Apostles, but not that life be made easy for them. So why should life be made easy for Catholics today?

Mt. XXVI, 31: *"I will strike the shepherd and the sheep will be scattered."* On the Mount of Olives Jesus tells His Apostles that they will all fall away, and he quotes from the Old Testament (Zach. XIII, 7). Today with the Pope being crippled in his faith, the entire Catholic Church is more or less crippled.

Mt. XXVI, 40: *"Watch and pray."* In the Garden of Gethsemane where Jesus is soon to be betrayed, He warns His Apostles to prepare by prayer for the hour of their trial. He says neither just "Pray," nor even "Pray and watch," but "Watch and pray," because if they do not keep their eyes open, if they cease to keep watch, they will also cease to pray. Today the Church's supreme hour of trial seems imminent.

Jn. XVIII, 6: *"When Jesus said to them, 'I am he,' they drew back and fell to the ground."* As the Temple police close in on Jesus, he fearlessly identifies himself, and for one moment lets loose a single spark of His divine power – they all collapse. Another such spark could instantaneously rescue the Church today, but that would not win over men's hearts. Today's trial of the Church must be fulfilled.

Mt. XXVI, 52: *“Put your sword away, for all who take the sword will perish by the sword.”* Peter is virile, he loves his Master, he absolutely wants to defend Him, but he has not understood Him – Jesus will be the King of Hearts, not the Knave of Clubs. Virile men today seek any action to defend the Church, as they are not content with “only” praying, but let them pray, or they will flee, as did the Apostles (v. 56).

Lk. XXII, 53: *“This is your hour and the power of darkness.”* Jesus is just about to be seized by the Temple police. He gently complains that they had not seized Him in daylight, when He was openly preaching in the Temple, but they had had to seize Him at night, when he was no longer surrounded by crowds to protect Him. Never in all history has He been so abandoned, have times been so dark, as today.

Mt. XXVII, 26: *“And all the people answered, ‘His blood be upon us and upon our children’ Then Pilate released for them Barabbas, and having scourged Jesus, delivered Him to be crucified.”* Clearly, the “people” here are not only the “chief priests and the elders” who “persuaded the people to ask for Barabbas and to destroy Jesus” (v.26), it was the whole crowd in front of Pilate, about to riot (v.24), which made Pilate give way by their calling down upon themselves and their descendants the responsibility for the deicide (death of God in His human nature). Now this crowd was overwhelmingly Jewish, and the crowd identified themselves as such (“Us and our children”). Therefore the blame for the deicide rests upon those descendants unless and until collectively they recognise and adore their own true Messiah, but Scripture says this will only happen at the end of the world (e.g. Rom. XI, 25–27). Like a true Catholic, Leo XIII (1878–1903) called for the same blood to come down upon the Jews not as a curse but as a “laver of regeneration” (Act of Consecration of the World to the Sacred Heart of Jesus). Meanwhile, they serve God to scourge our apostasy.

Kyrie eleison.

RESTORING AUTHORITY

No. DCXIV (614)

April 20, 2019

Any son loved will not be spared the rod.
We all need to be thrashed, being loved by God.

Whereas the post-Christian pagan Jean-Jacques Rousseau (1712–1778) claimed that man is by nature an anti-social animal so that human society is essentially artificial, the pre-Christian pagan Aristotle (384–322), a much wiser man, knew that society is natural because man is by nature a social animal – watch how he gathers with his fellow-men from dawn to dusk in all kinds of human societies, especially the human family. But every man has free-will, so that all those kinds of societies must have somebody in authority to co-ordinate those free-wills which by themselves are liable to fly apart. Hence every society needs authority, as natural and as needed by man as is society. See how the Roman centurion recognises Our Lord as a man in authority from his own exercise of authority in the Roman army (Mt. VIII, 8–9).

But authority being as natural to men as is their social nature, and their social nature coming from God, then all authority amongst men must come ultimately from God (cf. Eph. III, 15), which is why in our own sunset of the world where almost all mankind is turning its back on God, men are also revolting against any kind of authority, and all kinds of authority are becoming more and more fragile. For instance is it not more and more common today for wives to be declaring independence from their husbands and for children to be running their parents? That is not natural in any true sense of the word, but it is today more and more common, because revolt against authority is in the bloodstream of all of us. Then how can it be restored? We have a classic example from the book of Numbers (Ch.16) in the Old Testament.

Moses and his brother Aaron were the political and religious leaders respectively of the Israelite people to bring them out of Egypt into the Promised Land. They had both been appointed by God, as the people well knew, but the Israelites were a proud and hard-necked people, and the moment came in the desert when Core, a first cousin of Aaron and jealous of his privileges, stirred up another 250 Levites and two leading Rubenites, Dathan and Abiron, to revolt, and the people rose up in a tumult behind

them against the authority of Moses and Aaron. These two immediately appealed to the Lord, who told them to assemble the people on the next day in front of the Tabernacle. Then Moses told the people to get away from the tents of Dathan and Abiron standing there with all their extended families, whereupon the earth opened up and swallowed down the revolutionaries straight into Hell. Fire from God then devoured Core and his 250 Levites demanding privileges and prestige given by God only to the family of Aaron.

By this means God Himself demonstrated to whom He had given authority over the Israelites. Authority was so important for the Israelites in the desert because despite the miraculous crossing of the Red Sea (Exodus XIV), they were still hankering for the onions of Egypt, and Dathan was complaining of the hardships of the desert (Numb. XVI, 13–14). Yet Moses was no tyrant, but the gentlest of men (Numb. XII, 3), and Aaron had done the people no harm (Numb. XVI, 11). However, had God not resorted to an extreme punishment of the rebels, one may wonder if Moses and Aaron would have been able to lead the Israelites into the Promised Land. Would anything less have restored their authority? As it was, it is easy to imagine that after the double miraculous fire no Israelite was in a hurry to disobey Moses or Aaron!

In 2019 rampant materialism all over the world is making ever fewer human beings even believe in God, let alone take Him seriously. Science and technology seem to guarantee the good life for us all, so who still needs God? And without Him, all basis of authority is gone, and authority in every form of human society is melting into thin air, but especially in the Catholic Church. Moreover Neo-modernism holds its victims in such a grip that they are virtually inconvertible, being persuaded that they are still Catholic. How can the Church survive? If Catholic authority is to be restored before world's end, will not another miraculous and deadly fire from Heaven be necessary, as with Dathan, Core and Abiron? God is not mocked (Gal. VI, 7).

Kyrie eleison.

CONCILIAR MENTALITY

No. DCXV (615)

April 27, 2019

Conciliar churchmen? – blind, leading the blind,
Leading to utter ruin all mankind!

In these “Comments” of April 6 was mentioned “a discreet meeting” between Bishop Huonder and two bishops with five priests of the SSPX, held in Eastern Switzerland on April 17, 2015, to discuss the ecumenism of Vatican II. A month and a half later Menzingen (SSPX HQ) sent out to SSPX priests a “confidential note” on the meeting which included the few details published here on April 6: BpH’s “Agreement before doctrine,” the SSPX’s reply with true Church doctrine on ecumenism, and BpH’s Huonderland promise to take that doctrine to Rome. Worth looking at in more detail are the arguments of BpH in favour of putting doctrine second, because here is the mindset destroying the Church.

Bishop Huonder put forward eight arguments, according to the confidential note. They are all given here, slightly adapted, in italics. Answers follow below.

1 I (BpH) am very concerned that the SSPX should be canonically re-integrated in the official Church.

2 Without that canonical status, the SSPX has only minimal influence because it is marginalised. Conservative bishops want that status for the SSPX, otherwise everybody is against the SSPX.

3 I don't think you want to be in schism. You want to prove your unfailing respect for Church Authority.

4 The Church's Magisterium must listen to what theologians say, including those of the SSPX., in a spirit of mutual respect. The Magisterium must also check to see that any evolution in the Church since the Council is in line with Catholic Tradition.

5 Benedict XVI's lifting of the 1988 excommunications and his liberating of the Tridentine Mass are signs of good will on the part of Rome.

6 An agreement with Rome would give support to the Superior General of the SSPX and to

its apostolate. Also it would give to the SSPX a right to ask the Magisterium for explanations.

7 The Church needs the SSPX for its New Evangelisation.

8 An eventual canonical recognition would need to be followed by treatment of the theological questions to find solutions.

And now for some answers –

1 Honourable Bishop, that is nice of you, but being nice is not the same thing as being Catholic.

2 The SSPX had great influence as long as it was telling the Truth, but according as it has abandoned Catholic Truth to align itself on Rome and the rest of the world, that influence has waned and is

waning. Would you not have encouraged Our Lord Himself to align Himself on the Pharisees?

3 Archbishop Lefebvre's Society was never in real schism because he was only putting God before men. The Newsociety, like the Newchurch, is moving into real schism by putting men before God.

4 No respect whatsoever is due to error and its poison, like that of Vatican II. Infected by the Conciliar poison, today's Newmagisterium is very inadequately supervising the Church's evolution.

5 Conciliar good will, such as that of Benedict XVI, is at best subjective good will, but to be real good will it must be aligned on objective truth, of which all Conciliarists, as such, have lost all notion. "The way to Hell is paved with good intentions," says a wise old proverb.

6 An agreement with Conciliar Rome would be the final death of the Catholic SSPX, which needs no agreement with Rome to demand that the Romans stop betraying the true Catholic Faith.

7 The true SSPX spurns the "New Evangelisation," unreal solution to the real problem of Vatican II.

8 In other words, "Agreement before doctrine." That is a grave error, proposed by all

Conciliarists, because if one lives any lie for long enough, one will finish by believing it. Vatican II is a great lie.

In brief, BpH's eight arguments are all human considerations, essentially unhooked from the objective Truth of the real Catholic Church. May God give him to see how the Conciliar Church has gone astray!

Kyrie eleison.

BREXIT DIAGNOSED – I

No. DCXVI (616)

May 4, 2019

People of once Great Britain, do beware –
Without God, Mammon's slaves will strip you bare!

For months now the British Parliament, once virtual master of the world, has been presenting an unworthy spectacle of division and irresolution to the same world. Why has the question of leaving the European Union caused such confusion and upset? Surely because when in 2016 the political class gave to the people the opportunity to vote in a referendum on their New World Order politics, the people voted in heavier numbers than ever in Britain, and took the political class completely by surprise when they voted down its NWO by 52 to 48 per cent. The vote for Brexit (Britain's exit from the EU) made that class lose its bearings and it has been floundering ever since, so completely and for so long has it been bewitched – or bought – by the NWO.

Bought, because the European Union and its parliament in Brussels represent Mammon, or the politics of money. Because the whole idea behind the European Union was by material prosperity to buy the support of the very different European peoples for the submerging of their national differences into one international European State, which is in its turn to be a key component of the one international world-State, the New World Order. Thus the Judeo-Masonic money-masters behind the NWO assumed that the politics of union could be brought about by the economics of their single currency, the Euro, and they calculated that Europeans would be so in love with the banksters' materialistic handiwork that they would not object to the dissolution of their nations by uncontrolled immigration from non-European sources.

But "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Mt. IV, 4). In fact in the nature of things, religion (man to his God) is primary, politics (man to his fellow-men) are secondary, and economics (man to money) are only tertiary. Therefore it is anti-natural for economics to lead politics, and so nature may be reversed by Revolution, but nature is always liable to re-assert itself, as with the Brexit vote, which was directly provoked by the politicians'

unnatural admission into Britain of hordes of unassimilable foreigners. However, when nature does re-assert itself, modern politicians, atheistic materialists almost to a man, can be taken completely by surprise, as by the Brexit vote. They make war on nature. How can they possibly lead it?

But who voted all these anti-natural politicians into office? Who else but the peoples (not only of Britain), in accordance with the sacrosanct principle of democracy? Sacrosanct? Yes, because today's reversal of nature is complete, so that as modern economics are made to overturn politics, so modern politics are made to overturn religion, and democracy becomes a substitute religion, and the will of the people replaces God. This means that the Brexit vote was not valid just because it was the will of the British people, 52 to 48%, but because it favoured what is natural, the God-given identity and various gifts of the European nations, designed by God to make up the symphony of Europe, as was achieved in the Catholic Middle Ages. "Seek first the kingdom of God and His righteousness (religion) and all these things (politics) shall be yours as well" (Mt. VI, 33).

Does that mean that the British people who voted for Brexit are at all religious? Hardly! For the most part they are atheistic materialists ripe for the Communism of the tyrannical bureaucracy in Brussels, with little more true vision than the politicians they habitually vote for, and just as confused. But the English Channel gives them a certain distance from, and perspective on, what goes on in Europe, so that when it came to the Brexit vote, some ancient natural instincts came into play, the same as those by which they have preserved the semblance – not the substance! – of a Catholic monarchy. However, if the British people are not careful, if they do not "watch and pray" for their country, the fruits of their original Brexit vote will be stolen from them by the banksters in one way or another. No doubt these are already plotting how to circumvent what seem to them the stupid and backward Brexiteers. God is supremely generous, but He is not mocked, nor is He short-changed!

Kyrie eleison.

BREXIT – II

No. DCXVII (617)

May 11, 2019

Brex'teers, do you truly want to be blessed?
Seek first the Kingdom of God. He'll add the rest.

There is a deservedly famous English poem from the 19th century which throws much light on the huge fuss which has been stirred up by the attempt of the British people to escape from the trammels of the European Union. "Dover Beach" was written probably in 1851 by Matthew Arnold (1822–1888), and presents in four uneven verses his deep melancholy as he stands on the shore of the English Channel and listens to the unceasing beat of the surf on the beach in front of the house where he is staying for the night with his beloved, presumably his lawful wife.

The first verse is a beautiful description of the moonlit seashore and of the surf, concluding with the "eternal note of sadness" that he seems to hear in the surf. As an accomplished classical scholar, he recalls a quotation from the Greek playwright Sophocles (496–406 BC) who heard in the same surf ebbing and flowing on a similar beach thousands of miles away and more than two thousand years ago "the turbid ebb and flow of human misery," and Arnold's mind turns to the deep troubles of his own age, the Victorian age. Arnold was never a Catholic, but in the third verse he traces these troubles back to his 19th century's loss of Faith, whose "melancholy long withdrawing roar" he seems to hear in the sound of the surf ebbing away before him.

In the fourth and least verse he presents the only solution that he has to the problem of the life ebbing out of what was once Christendom, and that is to turn to his beloved beside him and beg her to remain true to him, because all that they really have is one another. Thus in the poem's dark conclusion, everything else

*Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.*

So Arnold had enough faith to see that the essential problem of his civilization was

the loss of religious faith, but he lacked the faith to believe in the real and existing alternative to the resulting darkness and confusion, namely the Catholic Church. Similarly the Brexiteers have enough sane instincts left to sense that the European Union is going the wrong way, but they have even less religion left in them than Arnold had, and so they have even less idea than he had of how to avoid the “darkling plain.” Hence the Brexit debate continues to be a “clash of ignorant armies by night,” because everybody is framing the debate in economic terms, when in fact the real debate is religious, between the last vestiges of the Christian nations on the one side and the onset of the Antichrist with his New World Order on the other side. It is the religious dimension that gives to the debate its force on both sides. It is the lack of religion on both sides that gives to the debate its confusion.

For indeed God is the great Absentee from modern “civilization,” but as Cardinal Pie once said, if He does not govern by His presence, He will govern by His absence. Without Him, the Brexit debate is being conducted in largely economic terms, on the basis of which the Brexiteers are bound to lose. But are they willing to turn in the direction of God? That is the question.

Kyrie eleison.

DANIEL'S BREXIT!

No. DCXVIII (618)

May 18, 2019

From Daniel sublime to Britain's earthly shame,
Rescue, O God, rescue Thy holy name!

If poor England needs urgently to understand in depth why Europe is going wrong, so as to save Great Britain from following the New World Order, how much more do Catholics need to understand in depth how and why their Church went wrong at Vatican II, so as to save the entire world from its falling away from the one true God. In the Old Testament God Himself inspired in His prophet Daniel, exiled far from home by the Babylonian Captivity (ca. 590–520 BC), an urgent prayer of contrition for the sins of the Israelites so that God would forgive His people and grant them to restore the glory of His name by allowing them to practise once more His holy religion in the holy city of Jerusalem. It is not difficult to adapt to the Catholic Church's Captivity in the 21st century the great prayer of Daniel (Chapter IX):—

[4] I prayed to the LORD my God and made confession, saying, "*O Lord, the great and terrible God, who keepest covenant and steadfast love with those who love Thee and keep Thy commandments, [5] we Catholics have sinned and done wrong and acted wickedly and rebelled, turning aside at Vatican II from Thy commandments and ordinances; [6] we have not listened to Thy servants the faithful Popes, who spoke in Thy name to our kings, our governments, and our fathers, and to all the people of Christendom.*

[7] To Thee, O Lord, belongs righteousness, but to us confusion of face, as at this day, to Catholics, to the inhabitants of Rome, and to all the Church, those that are near and those that are far away, in all the lands in which Thou art now punishing them, because of the treachery which they have committed against Thee. [8] To us, O Lord, belongs confusion of face, to our kings, to our governments, and to our fathers, because we have sinned against thee. [9] To the Lord our God belong mercy and forgiveness; because we have rebelled against Him, [10] and we have not obeyed the voice of the LORD our God by following His laws, which he set before us by His servants, the faithful Popes and Bishops.

[11] All Christendom has transgressed Thy law and turned aside, refusing to obey Thy voice. And the curse and oath which are written by Moses the servant of God (Leviticus XXVI,

Deuteronomy XXVIII), have been poured out upon Conciliar Catholics, because we have sinned against Him. [12] He has confirmed his words, which He spoke against us and against our rulers who ruled us, by bringing upon us a great calamity; for under the whole heaven there has not been done the like of what has been done by Vatican II. [13] As it is written in the law of Moses, all this calamity has come upon us, yet we have not entreated the favour of the LORD our God, turning from our iniquities and giving heed to Thy truth. [14] Therefore the LORD has prepared the Chastisement and is bringing it upon us; for the LORD our God is righteous in all the works which He has done, and we have not obeyed His voice.

[15] And now, O Lord our God, who hast always been bringing thy Catholics out of a godless world with a mighty hand, and hast made Thee a name, as at this day, we have sinned, we have done wickedly. [16] O Lord, according to all Thy righteous acts, let Thy anger and Thy wrath turn away from Thy Church, Thy holy hill; because for our sins, and for the iniquities of the Council Fathers, the Catholic Church is becoming a byword for immorality among all who are round about us. [17] Now therefore, O Lord our God, hearken to the prayer of Thy servant and to his supplications, and for Thy own sake, O Lord, cause Thy face to shine upon Thy one true Church, which is more and more desolate.

[18] O my God, incline Thy ear and hear; open Thy eyes and behold our desolations, and the Church which is called by Thy name; for we do not present our supplications before Thee on the ground of our righteousness, but on the ground of Thy great mercy. [19] O LORD, hear; O LORD, forgive; O LORD, give heed and act; delay not, for Thy own sake, O my God, because Thy Church and Thy people are called by the name of Thy only-begotten Son, Our Lord Jesus Christ.”

Kyrie eleison.

ILL STRAW

No. DCXIX (619)

May 25, 2019

Society priests, we beg you, be not deceived –
Nothing was by the July Chapter retrieved.

Brace yourselves, dear readers, for another piece of bad news. It is not the end of the world, but it is one more straw in an ill wind, one more indication that the wind is blowing in the wrong direction when we had hoped that the wind might have turned in the right direction. After all, when at the General Chapter of July last year a new Superior General was elected, was it not a sign that the firm grip of the liberals on the direction being taken by the Society was at last being loosened? That there was a hope that the new Superior General might take the Society in a rather healthier direction than that taken by the Archbishop's two immediate successors?

This hope received a rude shock when we learned that just before the end of the Chapter it had created beside the Society's normal governing body which is the triumvirate of its Superior General and his two Assistants, two brand new posts of Counsellor, to advise the triumvirate – and who did it appoint to these two posts? – none other than the two previous Superiors General! But in case we were afraid that this might mean that there would be no change in the Society's increasing nightmare of the last 20 years, we were re-assured that the two new Counsellors would only be counselling on the inclusion or exclusion of Society members, or on the opening or closing of Society houses. And whosoever wished to believe that re-assurance did so.

Further to allay fears that at the top of the Society the more things changed the more they would stay the same, fears that the Society was still in the firm grip of its internal enemies, we were also told that the former Superior General would no longer be living in Society Headquarters in Menzingen, near Zurich, but would be taking up residence in the Society's main seminary in Écône, with a range of high mountains between it and Menzingen. Such a move scared some of us by the shadow that would be cast over the whole Seminary by the former Superior General's proximity to the priestly formation of the Society's future French-speaking priests, but at least he would not be overshadowing his successor in Menzingen. At least in this respect we could hope that

he would be leaving his successor as Superior General free to determine future Society policy on his own. And that is surely what the move from Menzingen to Écône was meant to make us think. Alas, it looks as though we were once more being taken for fools.

For indeed the latest news, coming from more than one source and surely easy enough to verify, is that the former Superior General has packed his bags in Écône and moved back to Menzingen. It does look as though he has calculated either that there was little potential reaction to his staying in Headquarters, or that the reaction had blown over, in any case that it was safe for the spider to return to the centre of his web, because none of the flies would notice.

Priests of Archbishop Lefebvre's Society of St Pius X, in his name we appeal to you: believe if you must that the policy of re-submission to Conciliar Rome is not suicidal for his Society and for the purpose for which he founded it, but in Hamlet's words, "lay not the flattering unction to your souls" that the change of Superior General in July has made any real difference to that policy. It does look as though the same mafia of liberals is still in charge and is still intent – of course with the best of intentions – on undoing what he did.

The problem is profound, reaching far outside the little Society – stay tuned.

Kyrie eleison.

HUONDERLAND AGAIN

No. DCXX (620)

June 1, 2019

Society priests, hang on for dear, dear life.
Betrayal is everywhere. Treason is rife.

On May 20th, the day on which Bishop Huonder's term of office as head of the major Swiss Diocese of Chur since 2007 came to a close, the disputed question of his future place of retirement was settled once and for all by a Declaration signed jointly by himself and by the Society's Superior General, Fr David Pagliarani – the Bishop will be living in the Society's boys' school in Wangs in Eastern Switzerland. Doubts had arisen as to where the Bishop would retire because of the natural improbability of a Conciliar bishop settling inside a Traditional house, but on both sides of the doctrinal abyss between the Second Vatican Council and Catholic Tradition, the anti-doctrinal dream of bridging that abyss has prevailed. Thus about his decision the honourable Bishop himself has just written, "In accordance with the wishes of Pope Francis, I shall strive there (in Wangs) to contribute to Church unity." It is an honourable intention, but it leaves out of account the evil of Vatican II.

As the modern world goes, and with it the modern Church, and with the Newchurch the Newsociety, Bishop Huonder is a decent and well-meaning churchman, full of good intentions which can make any "decent" person think that he is good company, and safe to mix with, and safe to place within a "decent" school. Certainly one may hope that Traditional surroundings in Wangs will do him good.

But from the standpoint of God and of the true Catholic Church, he is a believer in the Second Vatican Council, and therefore he believes in working with the present Pope of that Council, Pope Francis, and in working with all followers of Tradition who have lost their grip on the objective ambiguity and evil of that Council, with its six Conciliar Popes. For indeed that Council is profoundly godless and contaminates all that it touches (see several issues of these "Comments" due soon to appear), and it twists out of true all persons who believe in it. Therefore from the standpoint of the salvation of souls – which is God's own standpoint – Bishop Huonder is, objectively speaking, contaminated and twisted, not fit company at all for Catholics or a Catholic

school, all the more dangerous for his being subjectively decent, well-meaning, likeable and so on.

Nor need he be blamed any more or less than thousands of other “decent” bishops since Vatican II for having let himself be misled by a series of Conciliar Popes, nor need he be insulted as though he is a villain, nor need he be socially shunned like a pariah. But Catholics should absolutely avoid any kind of contact with him, social or otherwise, which might give rise to any temptation to keep with him, for as long as he believes in Vatican II, any kind of company in matters of the Faith. And if to avoid any such temptation it would be necessary to shun his company altogether, then his company should be shunned altogether. God and the Faith must come “first, last and foremost,” otherwise we risk losing our souls.

In conclusion, we can only wish to Bishop Huonder in his retirement all grace of God to understand the perfidy of Vatican II, and we can only wish all grace of God to the Traditional inmates of the Society school in Wangs to help him by their example to understand the danger of the “wishes” of Pope Francis towards the Society, which another example has just brought to light.

The report has come from Rome in the last few days that the Argentinian priest who was appointed by Bishop Fellay to be the Society’s General Bursar, at the request of Pope Francis and with the permission of his successor at the head of the Society, Fr Pagliarani, has rejoined the official Church, and in accordance always with the wishes of Pope Francis he resides presently in the Casa Santa Marta where the Pope himself lives; he will be incardinated in the diocese of Rome, possibly waiting to be appointed bishop by Pope Francis. If such a report were only half true, what would it not still reveal of the inability or unwillingness of high Society officials to understand that Archbishop Lefebvre fought the Second Vatican Council for reasons of the Faith?

Kyrie eleison.

“PROMETEO” – INTRODUCTION

No. DCXXI (621)

June 8, 2019

Hypocrisy of men will never cease,
But Vatican II presents its masterpiece.

When Archbishop Lefebvre thought of the future of the Society of St Pius X, he used to hope that it would contribute to studies of the 16 documents of the Second Vatican Council, because that was the main archway through which arrived in the 1960's the unprecedented multitude of problems with which Church and world have been afflicted ever since. No doubt the Society has contributed to some extent to such studies, but would it be itself afflicted today as it is, some think unto death, if its priests had had a better grasp of the sickness of Vatican II, attractive, highly contagious, and deadly for the true Faith? One may well ask.

However, in 2010 there did appear in Spanish a full-blooded study of the problem by an Argentinian priest of the Society, Fr Alvaro Calderón, a fully qualified thomist, teaching philosophy and theology at the Society's seminary in Argentina. His book's title is "Prometheus, the Religion of Man," and it is subtitled "An Essay to Interpret Vatican II." Its 320 pages conclude with the dramatic accusation that Vatican II is idolatry, already in its documents and not just in its aftermath. Apparently the book has been translated into French, but if such a translation exists, certainly it has never appeared, most likely to protect the Council's Newchurch and its bastard offspring, the Newsociety. In fact the book needs to be translated and to appear in a multitude of languages.

To help explain why these "Comments" so often blame Vatican II, they will offer to readers an overview of the book in a series of issues. It is a hazardous undertaking to present in a few articles of some 750 words each a densely argued book of 320 pages, but it is far too important that Catholics get at least a handle on the full malice of Vatican II for the effort not to be made. So these articles will be less for professional theologians requiring rather more depth and precision to be persuaded, than they will be for ordinary souls seeking some explanation for the devastation of Church and world being wrought all around them. To wreak such devastation, Vatican II had to

be deep and coherent. Let these issues of the “Comments” be at least enough to suggest the thomistic depth and coherence of Fr. Calderón’s book.

The accusation that Vatican II is idolatry could hardly be more serious, but in his book it is backed up by a series of references to the 16 documents of Vatican II itself, especially *Gaudium et Spes* and *Lumen Gentium*. The problem is, as he will explain, that for historical reasons the authors of Vatican II took special care to disguise their idolatrous doctrine so that it would not appear to be out of line with Catholic Tradition. Archbishop Lefebvre himself at the time signed on to 14 of the 16 documents, as he would never have done a few years later when the fruits of the disguise had become clear. Therefore the documents are skilfully ambiguous, having one letter and quite another spirit. Therefore to this day both Catholics sincerely loyal to the Church and modernists seeking to transform the Church can and do claim that the letter of the documents is Catholic, but the great advantage of an analysis like Fr. Calderón’s is to argue from the documents themselves that their spirit is to fabricate an entirely new religion centred on man. Thus in reality the neo-modernism of Vatican II is quite especially slippery and perfidious.

Is the Spanish edition of such a book still available? One hopes so. In any case the printer is listed as Luis Maria Campos 1592, Morón, Bs. As., Argentina, Tel. 4696–2094. At the Internet site <https://www.scribd.com/document/116861810/PRH> can be found in 132 pages the text in Spanish of Fr. Calderón’s book.

The book is in four Parts: Part I, what Vatican II was, a definition; Parts II-IV, what Vatican II did: it made: Part II a new MAN, Part III a new CHURCH, Part IV a new RELIGION. In these “Eleison Comments should follow four articles (perhaps interrupted), corresponding to the four Parts.

Kyrie eleison.

PROMETEO – I

No. DCXXII (622)

June 15, 2019

New Humanism? Errors old as the hills,
But, from the Church, causing unheard of ills.

Vatican II was a disaster for the Catholic Church. For the future of the same Church it is essential for Catholics wishing to save their souls to see why it was such a disaster. Fr. Alvaro Calderón, professor of Thomist Philosophy and Theology at the Priestly Seminary of the Society of St Pius X at La Reja in Argentina, wrote ten years ago a book proving that Vatican II from inside the Church replaced the religion of God with the religion of man. The first of the four Parts of the book, to tell what Vatican II was, starts out with a three-part definition: it was the officialisation of a humanism dressed up as Catholicism.

Firstly it was a humanism, in other words a glorifying of man at the expense of God. The Middle Ages were followed by a series of humanisms, e.g. the Renaissance, the Reformation, the French Revolution, but each time the humanism had perished, says Calderón, because it cut with the Catholic Church. End result? Two World Wars. But this time it would be the churchmen themselves who would create the new humanism to fit the Catholic Church. Hence the unprecedented officialisation by Vatican II of what had always been a grave error denounced by the Church, but this time the churchmen would know how to make it seem Catholic. Thus they would reach out to the man-centred modern world by their new humanism, but at the same time they were intent upon staying within the Church, supposedly to save both modern man from his godlessness and the modern Church from its sterile isolation. At best the churchmen of Vatican II had good intentions, at worst they knew that their new reconciliation of opposed forces would not work, except to destroy the Church, but that is what the very worst of them wanted.

So why would the new reconciliation not work? Because Paul VI wanted a new humanism, neither inhumanly oriented towards God, like in the Middle Ages, nor excessively reacting against that like in modern times, but a new balance between the two excesses which would show that the greater glory of God coincides with the glory

of man. For instance man is the greatest creation of his Creator, so to glorify man is also to glorify God. And man is in the image of God by being free, so the more free he is, the more he glorifies God. Therefore to promote human dignity and freedom is to glorify not only man but also God. However, if one starts out from the glory of man, who cannot see the risk of slipping back into the glory of man? Moreover, God is the one and only altogether Perfect Being who cannot therefore need or want for anything outside of His own intrinsic glory. Only secondarily, for his extrinsic glory, can He want or desire any creature's goodness outside of His own. Therefore the truth is that both God and man are primarily oriented towards God, and God can only be secondarily oriented towards man.

But here are some quotes from the Vatican II document, *Gaudium et Spes*: “Man is centre and summit of all things on earth . . . lord and governor of all creation” (#12) – is that not rather God? “The love of God and neighbour is the First Commandment” (#24) – does neighbour appear in the First Commandment? “Man is the only creature loved by God for himself” (#24). For man himself? The deviation is grave, but subtle, and in the Council's own texts it is rather implicit than explicit, but it emerges more clearly in Church teaching after the Council, for instance in the New Catechism (e.g. 293, 294, 299). In effect, says Fr Calderón, the Council puts man on the throne of Creation, and God at his service.

Similarly, Vatican II turns authority upside down. Humanism is always against authority, but the New Humanism must look Catholic, so it must look for a different way for Christ's authority to reign in the modern Church and world. But Christ said that he came to serve (Mt. XXV, 25–28). So the Newhierarchy would make itself democratic from top to bottom in order to serve modern man in a way understood by him. But where in the Newhierarchy will there be the authority of God be to lift men to Heaven? It will be dissolved, and with authority dissolved in the Church, authority will be dissolved everywhere, as we see around us in 2019.

Fr Calderón's Part II will be the New Man of Vatican II, Part III the New Church, Part IV the New Religion.

Kyrie eleison.

“PROMETHEUS” – NEW-MAN

No. DCXXIII (623)

June 22, 2019

The Council turned religion upside down,
With God now serving man, with man the crown.

In his book *“Prometheus, the religion of man”* Fr. Alvaro Calderón presents Vatican II as being essentially a humanism, disguised as Catholicism by officials of the Church. This disguise gave unprecedented authority to the humanism and called for unprecedented skill to put it together. Now humanism arose in the 14th century to defend purely human values against the supposedly inhuman demands of the poverty, chastity and obedience of the Catholic Middle Ages, and also against Church authority supposedly treating human beings like children. So to affirm human dignity, humanism will assert human liberty, and it will give rise to liberalism in the 17th and 18th centuries, to super-liberalism in the 20th and 21st centuries. To the false liberty of this super-liberalism Vatican II will strive to adapt the true Church of God. Thus the Council will “liberate” man’s mind by subjectivism, his will by “conscience” and his nature by having it served by grace instead of lifted by grace.

Subjectivism is the error of making truth independent of the object and dependent instead on the human subject. Ultimately this results in sheer madness, which Vatican II wanted to avoid, but it wanted enough subjectivism to guarantee freedom of thought. So it resorted to the “inadequacy of dogmatic formulae.”

Now it is true that no human words can possibly tell or express the fullness of divine realities, but words can tell something, for instance “God exists” is true, while “God does not exist” is false. Therefore words are not wholly inadequate to express dogmas, in fact if I believe in a number of dogmas expressed in words, as the Church demands of a Catholic, I can save my soul. But Vatican II (*Dei Verbum*) says that God reveals Himself, not a doctrine in words, and He Himself is known by subjective experience, not by objective words. Thus doctrines may come and go without touching the realities behind them, and so Vatican II can change the dogmas without supposedly departing from Truth or Tradition! Therefore all kinds of theology are licit, and all kinds of religions! So Christianity’s superiority is merely cultural!

So how does Vatican II liberate the will? It is already liberated. If there is no more truth or falsehood, then it is equally true or false that stealing and lying are wrong. Ultimately, again, this position ends in sheer madness, so how will Vatican II affirm the liberty of the mind and yet steer clear of the dissolution of all morals? By “conscience.” Within every man’s heart, but without words, speaks God by a moral inclination towards good and away from evil in a manner to which no words can be adequate, yet with an unchanging substance down all the ages. Thus my will is not fettered by the Ten Commandments from outside me, but I will incline freely from inside, thus remaining free to do what is right. But in reality, will I? – what about original sin? In reality, morals are objective, they are rational and they can and must be expressed in universal rules. Mere subjective “conscience” is far too weak to stand up to original sin.

Finally, how does Vatican II put God’s grace below, instead of above, man’s nature? “Grace perfects nature” is a classic Catholic principle, so grace perfects man by repairing his highest quality, his freedom, which is enslaved by sin. So the grace of Christ liberates and serves the nature of man, revealing man to himself (*Gaudium et Spes*, #24), by the Incarnation. But did not the Incarnation firstly reveal God to man?

In conclusion, Fr Calderón shows how Vatican II, while fundamentally humanistic, embellishes humanism with Catholic decorations: liberty, yes, but in God’s image! Subjectivism, yes, but of inner truth including the mystery of God, which reveals man’s own mystery! Conscience, yes, but naturally partaking of Eternal Law, so that men naturally fulfil it, so that God’s will is bound to be in line with man’s will! Grace, yes, but perfecting man’s nature by freeing us from the slavery of sin! Thus how much more beautiful is humanism made by the riches and heritage of the Church!

Kyrie eleison.

“PROMETHEUS” – NEWCHURCH

No. DCXXIV (624)

June 29, 2019

The Council says all men are good and saved,
However badly they may be behaved!

After studying in Part II of *The Religion of Man* the New-Man that emerges from the Council, in Part III of his book on Vatican II Fr Calderón studies the Council's Newchurch, a new Church indeed. The one true religion of the one true God was founded by Jesus Christ, Incarnate God, to “teach all nations” (Mt. XXVIII, 20), so as to reach all souls and save as many of them as possible. To adapt such an ambitious Church to modern man, to protect modern humanism, such a Church must be re-defined and down-sized, radically changed, while disguising the change. Therefore 1 Newchurch no longer has a mission to all mankind, and 2 i t will no longer interfere in the World-part of mankind. 3 Even in the Church-part of mankind it will no longer be the only church, and 4 it will need to be re-defined to fulfil its new role.

1 Catholic Tradition teaches that the “Kingdom of God” and the “Church” are two expressions for exactly the same reality. Both have the same mission of universal outreach. But to adapt that Church to a world in which it is less universal in reality every day, Vatican II will distinguish between the Kingdom of God which is universal in reality, being present invisibly in all men's hearts, and the Newchurch which is universal only in intention, because it is all the time visibly building and extending the Kingdom in men's lives. The Newchurch is also universal as being the “sacrament” or sign of the unity of all men (LG#1).

2 Here is where the Newchurch liberates worldly powers from any Church domination. The glorification of man made the “Kingdom of God” no longer potential to all men by baptism, but actual to all men by nature. Therefore nature has taken over from religion, and so Newchurch may signal the Kingdom's universality but it cannot assert or claim it. Therefore politics are free from religion, and Newchurch need only purify them in their own domain. Here is Maritain's Newchristendom, in which Mammon may take over the world, as we have seen since Vatican II. The Council was in fact the logical conclusion of the long decline of the

true Christendom from the Middle Ages. But then Newchristendom is godless? No, Maritain's New World, neither believing nor baptised, is still freed by Christ and heading for glory.

3 This liberal down-sizing of the Church is followed by the ecumenical down-sizing. Ever since Protestantism broke up the Catholic Church, the broken fragments have tried to re-unite. The true Church wanted and wants no part in their vain quest for their lost unity, unless they rejoin the Catholic Church, but the glorification of man makes the Newchurch glorify non-Catholics and want to reach out to them. So in non-Catholic Christians it will glorify the lifeless "traces" of Catholicism, still present but lifeless among them, e.g. among the Orthodox, valid Orders without jurisdiction; among the Protestants Scripture without authoritative interpretation; and it will make them into living "elements" (*Unitatis Redintegratio*). In non-Christian mankind it will find "seeds of the Word," i.e. any truth and goodness which are sparks of the Word that "enlightens all men coming into the world" (Jn.I, 9) (*Nostra Aetate*), because all rational beings have been chosen out by God to glorify Him, and all chosen are saved.

But how can the Council upgrade in this way all non-Catholics without down-grading Catholics? By declaring that the all-embracing "Church of Christ" "subsists," i.e. exists in some special way, in the Catholic Church (*LG#8*). But "subsists" is merely a verbal trick – if it upgrades non-Catholics, how can it not down-grade Catholics? If it does not down-grade non-Catholics, how can it up-grade Catholics?

4 Finally, how is the Newchurch to be re-defined to fulfil its new role? As "People of God," necessarily democratic, so that the priesthood of Orders will be blurred into the "priesthood" of baptism (I Pet. II, 5) and all Newchurch will be priestly with a mission to all the World, and so that bishops will be promoted to govern the Church alongside the Pope (*LG#22*). Another word vague enough to correspond to the vagueness of notions of Newchurch is "Communion," whose main activity is "Dialogue" with all men, so that nobody is ever wrong, and everybody can be nice to everybody else. Forget doctrine or truth!

Kyrie eleison.

“PROMETHEUS” – IDOLATRY

No. DCXXV (625)

July 6, 2019

The Second Vatican Council – utter disaster –
Poison hidden to stop God being the Master.

Part I – the essence of Vatican II is a glorification of man disguised by Church officials as Catholicism. Part II – the New Man of V II is free: from reality, by subjectivism; from morality, by conscience; by grace, from nature. Part III – the Newchurch of VII is no longer against the world, nor against other religions, it is the Newchurch of niceness and dialogue with everybody. In Part IV of his book, Fr Calderón asks if Vatican II amounts to a new religion, and he says it does, because it no longer renders worship to the Holy Trinity, because Catholicism’s 1 Revelation and Tradition, 2 central act of worship, and 3 Incarnate God, have all been essentially changed.

1 The true Church’s doctrine is changed because a Catholic can believe either in the object itself, for instance the Incarnation, or in an objective proposition expressing that object, for instance “God became incarnate.” The proposition expresses the mystery inadequately, but it expresses it truly, and for the believer to save his soul, sufficiently. But Newchurch is modernist, and for modernists no propositions can be objective. Therefore in Newchurch there can only be subjective experience of the mystery (*Dei Verbum*#2; *LG*#4), which leaves doctrine wide open to the vagaries of all kinds of charismatic subjects. For in Newchurch, the Mystery is present in the living Church community, with which the doctrine of both Revelation and Tradition may and must evolve in their changing historical circumstances. Thus Newfaith is a frame of mind enabling one to experience and interpret the Mystery in some communion. The formulae or creeds merely follow. Newscripture is merely the foundational fixing of that experience, a model for God’s people to follow. Neworthodoxy is thinking with the Newchurch-community, so that a refuser of that Newcommunity is the worst of heretics, e.g. Archbishop Lefebvre.

2 As for worship, the medieval religion of the Cross is depressing! So Newchurch will keep the joy, but eliminate the sacrifice. Thus if it was men’s sin that led to men’s debt

to God, which led to Christ's paying the debt by sacrifice, let us get rid of sin. God is above and beyond suffering, so men's sins do not hurt Him, He may lament for them but He would never punish anyone with eternal Hell. Christ died merely as the Father's instrument (*GS#22*) to show solidarity with men, so it is not Christ but the Father who saves us, and not by the Cross but by the Resurrection which was wrought by the Father to glorify man! So the Mass renamed, i.e. the "Paschal Mystery," is to glorify man, and God should thank man for being so glorious for Him! This string of blasphemous lies, clearly orienting the New Mass imposed on the Church by Paul VI in 1969, is implicit rather than explicit in VII's decree on the liturgy, *Sacrosanctum Concilium*, because it dated from early in the Council when the modernists needed still to tread carefully. But from 1969 onwards the brakes have been off. Church liturgy is now in chaos.

3 As for the Incarnate God, Jesus Christ, at the centre of Christianity and of the true Catholic Church, He is treated of directly in two VII documents, *Gaudium et Spes* and *Ad Gentes*. Fr Calderón declares that the doctrine of both documents is the same: the Cross is horrible, so it is better to be a mere man of peace than an adopted son of God by suffering. Man is in the image of God (by his freedom), so the more man he makes himself, the more divine he becomes. Therefore Jesus Christ became man not for man to become adoptive son of God, but for man to become more fully man! Moreover, nowhere does VII state that Jesus Christ is truly and properly God, nor does it once mention the Hypostatic Union. Conciliar theologians fluctuate in their language between Tradition and Newtheology, according to their audience.

4 Fr Calderón's conclusion is that the dignity of man is the final purpose of VII, and final purposes in effect make religions, so VII is a different religion from Catholicism, whose final purpose is the (extrinsic) glory of God. Thus with VII, grace is to free human nature, Jesus is the man who came to make us more human, and Mass is no longer the sacrifice owed to God, but the thanksgiving of mankind crowning the Creator, because it is more free than He is, because it is capable also of choosing evil!

Kyrie eleison.

FURTHER UNDERMINING

No. DCXXVI (626)

July 13, 2019

Catholics! Cut the electronics out!
All real reality they put to rout.

These “Comments” have more than once recommended the Internet site of the American commentator on worldwide political and economic developments, Dr Paul Craig Roberts, because he may lack the fullness of perspective provided by the one true religion, but he sees a great deal of worldly truth, and he tells it on his site – paulcraigroberts.org – to the point that one asks oneself, when is he going to be assassinated? But murder is always messy, and the murder of a messenger always risks giving credit to his message. Be that as it may, Dr Roberts’ articles are widely read all over the world, and a recent article reinforces on a very practical level the starting of Fr Calderón’s dissection of the “new man” of Vatican II (see these “Comments” of June 22) by modern man’s being cut off from objective truth by subjectivism. Read Dr Roberts’ article, slightly resumed below, for a typical advance today of that cutting off—

Dr Roberts begins by quoting a truth-telling site, *Zero Hedge*, which reports that ***“the ability to falsify reality is growing by leaps and bounds. Thoughtless geeks have now developed technology that makes fake reality indistinguishable from real reality. “I don’t think we’re well prepared at all. And I don’t think the public is aware of what’s coming,” said the Chairman of the U.S.A. House Intelligence Committee. He was discussing the rapid advance of synthesis technology. This new artificial intelligence capability allows competent programmers to create audio and video of anyone, saying absolutely anything. The creations are called “deepfakes” and however outrageous they may be, they’re virtually indistinguishable from the real thing. No sooner had we adjusted to a world where our reality seemed fake, than things that are fake became our reality.***

“We’re outgunned,” said a UC Berkeley digital-forensics expert, “The number of people now working on video-synthesis outnumber those working on detecting deepfakes by 100–1.” . . . Already two-thirds of Americans say altered images and videos have become a major problem for understanding the basic facts of current events. Misinformation researchers warn of

growing “reality apathy” whereby it takes so much effort to distinguish between what is real and what is fake that we simply give up and rely on our base instincts, tribal biases, impulses. Immersed in our leaders’ deceptions, we come to believe in nothing.

*For instance, two oil tankers burst into flames, billowing smoke. On cue, a suspicious Iranian Revolutionary Guard boat appeared on grainy video. Viral images flooded earth’s nine billion screens. Each side told a different story. No one quite knew who to trust. Conspiracy theories filled the void, as we each clung to what we most want to believe. <https://www.zerohedge.com/news/2019-06-16/hedge-fund-cio-i-dont-think-public-aware-whats-coming> Dr Roberts goes on, *Why is it that tech geeks take pride in developing technology that makes truth even harder to find? What is wrong with their character as humans that they create methods of destroying the ability to know truth? How is this different from releasing an undetectable substance into the air that wipes out life? The only use of this technology is to allow the police state complete control. It is now possible to put words and deeds into the mouths and actions of anyone, and to use the faked evidence to convict them of the simulated crime. Without truth, there is no liberty, no freedom, no independent thought, and no awareness. There is only The Matrix. How has America so lost its way that corporations, investors, and scientists are motivated to develop truth-destroying technology? Aren’t these mindless idiots our real enemies? The most difficult thing in the world today is to ascertain the truth.* And Dr Roberts’ article ends with a plea for support, which he surely deserves.*

Readers, hold on to truth for dear life, because it is being undermined fast, as the world is putting liberty in front of truth, and fantasy in front of reality. The consequences will be humanly disastrous for us all.

Kyrie eleison.

CARDINAL'S CLARITY

No. DCXXVII (627)

July 20, 2019

Europe responded once to the love of God.
Now it must suffer migrants, as His rod!

In a recently appeared book or interview by a Roman Cardinal one can read unusual good sense on the waves of immigration that have now for tens of years been threatening to swamp the once great Western nations. But Cardinal Sarah is no “racist” – he comes from black Africa. If only Europeans would appreciate God’s gifts to Europe as he does! But who in Europe wants God? “Ay, there’s the rub,” as Hamlet says.

I am scandalised by all these men dying at sea, by the human trafficking, by the mafia networking, by the organised slavery. These people emigrating with no papers, nor prospects for the future, nor family. Do they think they are going to find paradise on earth here? It's not in the West! If these people are to be helped, better do it where they come from, in their own villages, amidst their own races. The economic imbalances and the human dramas cannot be justified. You cannot welcome migrants from all over the world. To welcome means not only letting these people into your own country, it means giving them work. Can you do that? No. It means giving them somewhere to live. Can you do that? No. Parking them in inadequate lodgings, with no dignity, no work, that is not what I call welcoming people. It is more like something organised by the mafia! The Church cannot co-operate in human trafficking, which is more like a new form of slavery.

What I find equally scandalous is using the Word of God to justify all that. God does not want people migrating. The Christ child took refuge in Egypt, because of Herod, but he returned home afterwards. God always brought His people back to Israel, whether it was a famine at home, or a captivity abroad. A country is a great treasure, it is where we were born, where our ancestors are buried. When you welcome somebody, it is to give them a better life, not to herd them into immigration camps. When you are fed without doing any work, there is no dignity there.

And what culture do you have to offer them? Are you capable of sharing your Christian culture and roots? I am afraid that the population imbalance brought about by these waves of

immigration will make you lose your identity together with what makes you who you are. Europe has a special mission given to it by God. It is you Europeans that taught us the Gospel, and the values of family, personal dignity and freedom. If you give up your identity, if you allow yourselves to be swamped by peoples that do not share your culture, then your Christian values and identity risk disappearing. Like happened when ancient Rome was invaded by barbarians. You need to think – are today's migrations not a new form of slavery, being organised to get cheap labour? All of these people coming here in pursuit of a dream way of life. What a lie! What sheer cynicism! Pope Benedict XVI was especially clear and prophetic on all these questions. [. . .]

You Europeans have been moulded by Christianity, everything in Europe is Christian. Why deny it? No Muslim denies his identity. If you do not come back to being who you are, you will disappear. And if Europe disappears, there will be an appalling upset: Christianity would risk disappearing from the face of the earth. You see how you are being invaded by Islam: Muslims mean to take over the world, and they have the financial means to do it. They will not succeed because the Lord is with us to the end of the world. But you must not deny who you are: those immigrants that you allow in must integrate into your culture, assuming that you still have a culture. You will not integrate them into your atheistic materialism. They want nothing to do with it.

Kyrie eleison.

CONTRADICTION RAMPANT

No. DCXXVIII (628)

July 27, 2019

Who scorns non-contradiction cannot think,
And Catholic Truth and souls can only sink.

Back to Bishop Huonder, not for any personal reason, but for the universal confusion which he illustrates. On the day when he resigned from being head of Switzerland's major Diocese of Chur to take up residence in the Traditional SSPX boys' school of Wangs in the Diocese of St Gallen, his move may have seemed so surprising, that on the same day he issued two explanations, one for Tradition and the other for the mainstream Church. Here are the key words from each explanation, which distort neither explanation by their being taken out of their full context.

To his former colleagues and lay-folk in the Diocese of Chur he wrote about his retirement to Wangs: *"In accordance with the mind of Pope Francis I shall strive there (in Wangs) to contribute to the unity of the Church, not by excluding anyone but rather by discerning, following and integrating people."* For the Traditional Catholics among whom he was about to retire, he co-signed with the SSPX Superior General, Fr David Pagliarani, a joint Statement containing these words: *"The one and only purpose of Bishop Huonder's retiring within a house of the SSPX is to devote himself to prayer and silence, to celebrating exclusively the Tridentine Mass and to working for Tradition as the only way to renew the Church."*

But how can the honourable Bishop not see the contradiction between his two explanations? Ever since Francis became Pope in 2013, who has not seen the almost daily flow of words and deeds by which this Pope means Catholics to leave behind the Church of Tradition? Who has not sensed the deep and instinctive repugnance, which he shares with all the Conciliar churchmen who wrought the revolution of Vatican II, for the Church as it was before the Council? How can Bishop Huonder not see that between the "mind of Pope Francis" and "Tradition" there is a great gulf fixed?

If he is imagining that the "mind of Pope Francis" is other than what it is, or if he is hoping that it can be brought to be other than what it is, then on all previous showing the Pope will surely correct him swiftly and firmly as to the true state of his mind. On

the other hand if the Bishop is imagining or hoping that Tradition is not what it is, here alas we must admit that he can well have been deceived by the 20-year slide from what the Society of St Pius X was under Archbishop Lefebvre to what the Newsociety has become under his successors. Under the Archbishop it was the Church's single greatest fortress of the Catholic doctrine, sacraments and morals of all time, but once his personal magnetism died with him in 1991, then within a mere few years the official magnetism of Rome that draws all Catholics re-asserted itself, and the Society began with GREC its change into the Newsociety to fit in with Rome's Newchurch. Probably Bishop Huonder sees no contradiction because he wants to help that change along.

But how about the Bishop's co-signer on the joint Statement for Traditionalists, i.e. the Newsociety's Superior General, Fr Pagliarani? Obviously he knows what Pope Francis is up to, and certainly he knew 20 years ago what the Archbishop understood by Tradition. So when he co-signed the Statement, did he know of the Bishop's simultaneous intention to work in Wangs both "*in accordance with the Pope's mind*" and "*for Tradition*"? And if he knew of the double intention, did he too see no contradiction? And if he sees the contradiction now, what has he done about the Trojan Horse, however well-intentioned, within the gates of Tradition? Perhaps he is saying to himself, "Oh, it hardly matters. The Archbishop wanted us to look after Newchurch priests (yes, but not Trojan Horses). Bishop Huonder is a nice man. We are all nice. We will all get along. Contradiction is more of a problem in theory than it is in practice, etc . . ."

If that is indeed how the Newgeneral is thinking, then he has caught the Conciliar disease, and the Society is truly sunk, while the Mushsociety is set fair to sail happily for ever after on the Mushchurch seas of confusion and contradiction. But woe to souls!

Kyrie eleison.

“RESISTANCE” UNITY

No. DCXXIX (629)

August 3, 2019

Without Authority Truth cannot survive.
Without Truth no Authority can thrive.

With the purpose of aiming a fire-extinguisher at pride, these “Comments” choose rarely to highlight any achievement of the priests and lay-folk labouring since 2012 to ensure the survival of Catholic principles and practice, especially but not exclusively within the Newsociety of St Pius X, i.e. that Society which is sliding into the arms of Rome. Newsociety leaders naturally condemn the so-called “Resistance” or “Fidelity” movement, pointing out in particular the divisions that have arisen between its various priests. But the time has come to highlight the contrasting unity of the Catholic “Resistance.”

For instance a long-standing observer of the “Resistance” scene makes the following pertinent remarks: *The main argument of the Superiors of the Newsociety against the “Resistance” is to point out the divisions between Resistant priests. But while various Resistant priests have a variety of vocational gifts, giving rise to a variety of Resistant works (e.g. a Friary, a Seminary, a Monastery, a Priory, a Mission, etc.), there reigns amongst them all a remarkable unity as to the end being pursued – the survival of the Catholic Faith. On the contrary, the Newsociety is a giant with feet of clay, held together only by disciplinary measures, the fear of sanctions and personal interests, but as to the end being pursued it is highly divided: an Agreement with Rome, or not; marriages under official authority, or not; flirting with Conciliar bishops, or not – the Newsociety is cracking in all directions.*

Once again, what we are seeing today is how all Catholics without exception are undermined by the split between Catholic Truth and Catholic Authority which resulted from the conscious or unconscious betrayal of the 2000 bishops and two Popes who engineered Vatican II. Thus in 2019 on the one hand the “Resistance” holding to the Truth suffers outward divisions from the lack of Authority, because the need for authority cannot from below create its reality, because authority can by definition only come from above. On the other hand the Newsociety holding to

Roman Authority suffers inward division from the lack of Truth, because that Roman Authority is clinging to the lies of Vatican II.

But Truth is the purpose of Authority, and not the other way round. “Peter, when you have turned again, strengthen your brethren” (Lk. XXII, 32). In other words, firstly recover your own shaken faith in the Truth, then secondly exercise your Authority over the other Apostles. This is because in a fallen world, the inward Truth needs outward Authority to defend it, but if the outward Authority is no longer defending that inward Truth then it has lost its true reason for being, and it becomes an end in itself, ultimately a tyranny to serve personal positions, as with Paul VI and the Archbishop’s successors.

Thus however plentiful be the personal miseries of individual Resistants, so long as they are faithful to the Truth, the “Resistance” will outlive the Newsociety, just as the Archbishop’s Society, as long as it was faithful to the Truth, dominated, and will ultimately outlive, the Conciliar Romans. The ultimate problem is not one of persons or Authority, but of doctrines and Truth. Thus when in the early 2000’s the successor of the Archbishop at that time appealed to Authority to solve divisions inside the Society, he was already well down the Conciliar path of preferring Authority to Truth, of preferring will to reason. As a result, the Archbishop’s Society has been turned into a tyranny, and although the tyrant was apparently dismissed from the seat of power by the election of a year ago, really he is back there. Such is our modern world. Reality gives the lie to appearances.

Kyrie eleison.

PEOPLE'S VOICE – I

No. DCXXX (630)

August 10, 2019

The Russian leader trusts in the people's voice –
Is what they want bound to be God's own choice?

See en.kremlin.ru/events/president/news/copy/60836 for a notorious interview of President Putin from last June, partly summarised here below. See these “Comments” next week for a commentary.

What is happening in the West . . . in Europe as well? The ruling elites have broken away from the people, because of the gap between the interests of the elites and the overwhelming majority of the people This means that liberalism has outlived its purpose, because, as our Western partners have admitted, liberal ideas such as multiculturalism, have proved to be no longer tenable.

When the flood of migrants into Western Europe brought the migration problem to a head, many people admitted that the policy of multiculturalism is not effective, and that the interests of the core population should be considered Maybe a wall between Mexico and the United States could be going too far . . . but President Trump was at least looking for a solution. Otherwise, who is doing anything? . . . Ordinary Americans say, Good for him, at least he is working on ideas and looking for solutions.

On the contrary liberals are doing nothing. Sitting in their cosy offices they say that everything is fine, but those who are facing the situation every day down on the streets in Texas or Florida are not happy, because they can see serious problems ahead Is anyone thinking about the people? The same is happening in Europe. I have discussed this with many of my colleagues, but nobody has the answer. They say that present laws exclude a hard-line policy Well then, change the law! In Russia we are making immigrants respect the laws, customs and culture of Russia, so in Russia too we have immigration problems, but at least we are doing something about it.

*On the contrary liberals assume that nothing needs to be done The migrants can kill, plunder and rape with impunity because their rights as migrants must be protected. What rights are these? Every crime must have its punishment. **In fact, liberalism has become***

obsolete. It has come into conflict with the interests of the overwhelming majority of the population. In the name of liberalism one may now claim, for instance . . . that children can play five or six gender roles . . . but everyone pursuing life, liberty and happiness as they see it cannot be allowed to overwhelm the culture, traditions and traditional family values of millions of people making up the core population.

As for religion, it cannot be pushed out of this cultural space. We should not abuse anything. Russia is an Orthodox Christian nation, and it is not a Catholic nation, but from Russia we sometimes get the feeling that the same liberalism is at work, using elements and problems of the Church itself to destroy the Roman Catholic Church . . . I consider this to be incorrect and dangerous. Have we forgotten that all of us live in a world based on Biblical values? Even atheists, living in this world, profit by those values. We may not be daily or public practitioners of our particular religion, but deep down inside there must be some fundamental human rules and moral values. In this sense, traditional values are more stable and more important for millions of people than liberalism, which in my opinion is coming to an end.

Then if liberalism is over, does that mean that tyranny is on its way? Not necessarily. A certain variety of opinions must always have free play. What matters is that the interests of the general public, millions of people living their daily lives, should never be forgotten . . . Thus even liberals should be treated with a certain respect, but liberals cannot go on dictating to everybody as they have been doing for the last several decades, both in the media and in real life. For instance, how have they put certain subjects out of bounds? Let liberals have their say, but let them no longer absolutely dominate the public arena.

Kyrie eleison.

PEOPLE'S VOICE – II

No. DCXXXI (631)

August 17, 2019

The devil, in every truly human fight,
Struggles with God to damn all souls outright.

President Putin's June interview with the Financial Times, partially summarised and quoted here last week, became notorious because his prophecy that "the liberal idea" has done its time and is out of date, hit a raw nerve with Western politicians and media. They reacted vigorously, like ants whose ant-hill has been struck with a stick. What is the significance of his prophecy, and of the Western reaction to it? We must begin with a summary of the summary, in order to get clear what is at the very heart of his argument. In the original long interview he spoke on many subjects, but what he said on liberalism was indeed the most important subject that he broached.

The President starts out from the practical problem for Western peoples of the mass immigration of inassimilable foreigners into their countries. At ground level, multiculturalism is simply not working, but the liberalism of the elites leading the West makes them treat the immigration not as a problem, but as an enlightened advance, so they do nothing to stop it, and it continues unchecked. But States cannot survive without some basic human rules and moral values, which were formed in the West by the Bible. By the liberal elites' disregard for these biblical values still held amongst the peoples, the liberals are proving that their liberalism is no longer in touch with reality and has become obsolete. Let anti-liberalism not turn into a tyranny in its turn, but the present stranglehold of liberals on Western politics and media is a true tyranny, and it must come to an end.

In brief, liberal values are opposed to Biblical values. Biblical values built the Western nations. Liberal values are destroying those nations. It is time for liberal values to stop destroying the West. Here Putin is quite right as far as he goes, but since he is a politician and not a theologian, he cannot express the argument in its full force, and he has to rest his case not upon absolutes such as Almighty God and His ten Commandments, but upon the presence still of Biblical values amongst the peoples of the West. Now 70 years of acute suffering under Jewish Communism are bringing the

Russian people back to the Christ of Orthodoxy, so that Putin can rest his case on his own people's return to Biblical values, but is there anything of Christ in the Western people's resistance to mass immigration? Hardly. And yet there is a decisive participation of the enemies of Christ in the organising and financing of the mass immigration. (Readers of these "Comments" may remember the Jewess in Sweden, Barbara Specter, who boasted that her race was behind the immigration, "necessary to save Europe" – understand, from Christ.)

Thus if Putin rests his case for the Western nations upon their fidelity to Biblical values, who can deny that these are being eroded faster and faster? – "Thank you, Mr President, for wanting to defend us, but in all honesty we do not care for your defence. We love our liberalism because it gives us freedom to sin however we like. You are trying to save us from ourselves, but we worship Mammon (money), and we adore our liberty, equality and fraternity. We choose to go to Hell. Kindly leave us alone. We took centuries to get rid of God, and we do not want Him back." Such is the reaction of the West, implicitly if not explicitly, to Putin's political approach. He needs firebrand apostles to state the religious case in its most absolute terms:—

God exists, unchanging from all eternity. He freely chose to create spiritual creatures, angels and men, with a material earth, so as to have beings to share in his infinite bliss. But He does not want robots in His Heaven, so every spiritual creature had or has to use its free-will to choose to spend eternity with Him in Heaven instead of without Him in Hell. Yet a third of the angels and the original human couple chose Hell. He prepared a race to provide a human cradle for His divine Son to take human nature to repair that Fall. That race crucified His Son, and has fought ever since the Church which His Son instituted to continue saving souls until the end of the world. That fight is a cosmic war, the driving force of world history.

Kyrie eleison.

“POST-MODERNITY” ? – I

No. DCXXXII (632)

August 24, 2019

So truth is henceforth out-of-date, forsooth? –
Man has no greater loss than that of truth!

One comes across the words “post-modern,” “post-modernity,” and one wonders what they mean, or what they are referring to. A reasonable guess is that “modernity” is taken to refer to the period in world history which began with the end of the Second World War in 1945, when civilisation had to climb out of the ruins and set out on a new course. But 1945 is now nearly three quarters of a century ago, and 74 years is too long a time for the world to have been moving on without evolving into something different – at all times the world is spinning around, “*Volvitur orbis*,” but never has the world seemed to be spinning faster than in our own 21st century. Therefore whatever it has moved into, that is “post-modern.”

Of course the question then becomes, what has it moved into? And here the very heart of “post-modernity” may happen to have been pinned down in a book entitled *Culture as religion; the post-modern interpretation of the relationship between culture and religion*, by Wojcieck Niemczewski. Here follows a two-paragraph summary of Niemczewski’s thesis:—

We are living in an age of changes of all kinds, but the old religious and philosophical principles put brakes on progress and no longer fit the reality around us, which is changing faster than ever. Henceforth we are experiencing the “culture of choice,” involving all those cultural elements that we can mix up to put together our own vision of the world. The possibility we have of choosing then becomes a sign of freedom at the price of the old element of truth, allowing us to remain adaptable to modern life.

As a result this post-modern culture imposes no norms, no obligations, no application to all of life. Nor does it transcend this life because God may exist, but only within ourselves, only inside us, in fact He depends on us! Post-modern man wants to be in tune with his time, in other words with movement and change. But never-ending movement and change towards what? He has no idea, because he has made himself unable to define where he is heading. Thus even if men hold to Tradition, it is liable to be absorbed within this new culture.

In the time of Noah – see Genesis, VI-IX, especially VI, 1–13 – mankind was so corrupt that to save still any significant number of souls, Almighty God had to inflict a worldwide punishment which would give to at least a minority of them motivation and time to make a good act of contrition. And given original sin, it is logical that only interventions of God could from then on slow down or reverse mankind's inclination to fall. Of course the greatest of these interventions was God's own Incarnation, but "the higher they are, the harder they fall," and so after nigh on 2000 years it was foreseeable that the condition of mankind would be worse than ever, if God chose to allow that. Clearly (Lk XVIII, 8) He has chosen from eternity to allow the almost complete disappearance of His Son's Church before world's end. What form will this disappearance take? We see it today in Niemczewski's description of the "new culture."

His description invites us to distinguish between "modern" and "post-modern" as follows. "Modern" would be the all-embracing culture of nihilism, following especially on the Second World War – hearts and minds empty of all conviction, belief, hope or trust, but the hearts and minds have not yet themselves disintegrated, and there is still a painful sense of what has been lost. On the contrary "post-modern" would be the logical consequence of that pain, namely the self-destruction of the remains of heart and mind by the will so that the pain will no longer be felt. I deliberately renounce truth so that my mind floats in a lotus-land of lovely lies of which I make myself no longer conscious that they are lies, and my heart drifts in a dreamland of deluded desire where everything is soft and sweet and will always be so.

But "A fact is stronger than the Lord Mayor," says the proverb. True, a mass of modern minds and hearts have cast off all moorings, and refuse all bearings, but wind and tide remain wind and tide, as at least the unchanging enemies of the unchanging God never forget. They want all real souls in the real Hell. If only God's friends had as much sense of reality as they have!

Kyrie eleison.

“POST-MODERNITY” – II

No. DCXXXIII (633)

August 31, 2019

God gives us freedom, faculty of free-will,
But not the right to choose ‘twixt good and ill.

At the risk of wearying readers with variations on the theme of Truth, these “Comments” will make further comment on the summary of Wojcieck Niemczewski’s *Culture as religion; the post-modern interpretation of the relationship between culture and religion*, quoted here last week. For indeed we must save our souls, and one deep danger in the way of saving our souls is the blinding of our highest faculty, which is our minds, upon which follows immediately the corruption of our hearts. And the deepest danger for our minds today is the universal assumption that ideas do not matter, that truth is not important. See how Vatican II preferred modernity to faithful Catholicism, notably in the Conciliar document of *Gaudium et Spes*, and then how the Society of St Pius X preferred the Conciliar Romans to their faithful Founder, and in each case, how the large majority of priests and lay-folk followed along.

Let us begin by laying out Niemczewski’s thoughts in order, so as to see where he is coming from and where he is going to: 1 There is no objective God because “God” is the subjective fabrication inside each one of us. 2 Therefore the old “truths” of yesterday’s religion and philosophy no longer have any foundation. 3 Moreover they no longer fit today’s real world, which is changing in all domains and faster than ever. 4 Worse, they are actually blocking modern progress, or the “culture of choice” which enables us to adapt to change, and which guarantees the freedom of each of us to put together his own way of life. 5 So to remain adaptable to modernity, post-modern man must accept this non-universal and non-obligatory “culture of choice” which imposes on man neither norms nor any being superior to him. 6 In conclusion, truth must give way to liberty, religion to culture, and direction to drift. 7 Therefore down with Truth, up with the “culture of choice”!

Alas for post-modern man, there is a reality outside his mind, as close to him as his own arms and legs, and this extra-mental reality has laws of its own, in no way dependent on his mind. For instance if he has tooth-ache, he will have to go to the

dentist and not to the fishmonger. And these laws are not only physical but also moral. For instance if a poor girl has an abortion, she is not going to be able to wish away her pangs of conscience, however much she would like to. The free-will of each of us human beings is unquestionably free – hence the possibility of Niemczewski’s “culture of choice” – but that culture of choice can only function inside and not outside of the structured framework of the laws of extra-mental reality, physical and moral. Thus for my eternity I am free to choose Heaven or Hell, but I am not free to choose to break seriously the moral law and still go to Heaven.

The ancient Greeks in their prime pre-dated Our Lord’s Incarnation by hundreds of years, so that they had no benefit of supernatural grace or illumination. But just naturally they observed – they did not invent – the grave and unavoidable consequences of human beings rearing up against the moral structure of human life, and they gave that rearing up a name – “hubris,” today we would call it “pride.” Thus Niemczewski’s presentation of the “culture of choice” begins by denying God and ends by defying Him, but while he may bend men’s minds in favour of his “culture,” he is powerless to bend the eternal and ineffable Existence of God, or the eternal and absolute necessity of Truth. For instance, if there is no such thing as truth, then that at least is a truth. Hence in denying all or any dogma, nobody is so dogmatic as the Freemasons, and in their subjective undermining of all doctrine, nobody is so doctrinal as the Modernists and Neo-modernists.

In brief, a man like Niemczewski is refusing to recognise that around mankind’s arena of choice is a ring of reality which is not of man’s choice. The churchmen of Vatican II are refusing to recognise that the Deposit of Faith cannot be modernised. And the leaders of the Newsociety of St Pius X are refusing to recognise that the Conciliar Romans are fantasy merchants. The “culture of choice” will finish by costing all of them dearly. It may cost them their eternity if they cannot come to their Catholic senses.

Kyrie eleison.

WHITE RACISM? – I

No. DCXXXIV (634)

September 7, 2019

White Gentile males, the answer lies with you –
For all mankind, God gave you work to do!

The race of white men, as they are called, scattered all over the face of the earth but especially concentrated in Europe, is presently suffering contempt and persecution all over the face of the earth. And whose fault is that? It is primarily the fault of the whites, or Europeans, themselves.

“Racism” as it is called, or antagonism between the various human races, is certainly a human problem, arousing all kinds of human passions, and so like all truly human problems which are not just material or mechanical problems, it has necessarily a religious dimension. Today the very last direction in which men will turn to solve a human problem is towards God, and yet God will be the true solution. But since men will not turn to God, then the problems remain basically insoluble, and today’s world is in ever increasing chaos. Then how does turning towards God solve today’s problem of “racism”?

It is God and God alone who creates the soul of every single man that ever lived, and He creates them with a great variety, to make up what He means to be the symphony of mankind. Now individuals He creates with immensely differing natural gifts, as every parent must recognise when they observe how completely different are the gifts and temperament and character of their own children – no two are ever alike. And did the parents themselves create that variety? Obviously not. The only natural decision that the parents had was to have a child (to abort this or that child in the womb is a highly unnatural decision). God did the rest. Now the variety coming from God clearly includes inequality. For instance parents are bound to recognise the absolute inequality of gifts among their own children – some can be much more gifted than others. Parents may not have wanted this inequality, but could they have done anything about it? Obviously not. It is God who decides – naturally – even the sex of their children.

Nor is this inequality of gifts unjust, because the really privileged children are those

who will get to Heaven by supernatural gifts, which require the child himself to cooperate with God's grace, and that cooperation has nothing necessarily to do with natural gifts. Hell, somebody has said, is full of talents, whereas Heaven is full of virtues. Moreover a child's gifts from God obviously correspond to whatever part God means him to play in the symphony of mankind. The child should do what is he gifted for.

Now as with individuals, so with families, towns, provinces, nations and races. Families are different from one another, and unequal. Towns, provinces, nations and races are all different and unequal, with in each case a varying mixture of nature by God and nurture by men. Insofar as they are developed by men, God's intention in allowing for this nurture is that with their varying gifts, they should all exercise charity and look after one another. For example, let this town help its flooded neighbour, let this province provide the artists, let this nation lead the world, let this race serve the Church. Now is it not clear from many centuries of history that the white race has had, not exclusive, but special natural and supernatural gifts from God to serve Him, and to extend His Church all over the world? Nor is this unjust, because what use the whites make of these gifts depends upon themselves. They have free-will to use or misuse their gifts, but in any case they do have a mission from God. If they make the right use of these gifts, they will benefit the whole world. If they misuse these gifts, God will specially punish them.

And what use are the whites making today of their God-given gifts? For many hundreds of years have they not been slowly but steadily turning away from Him? And are they not now proud of their atheism? Is it then surprising if God makes use of all other races, nations, etc., to punish the whites by their being scorned and persecuted by the rest of mankind? In God's view, have not apostate men betrayed the women they are meant to lead (to Heaven); have not apostate whites betrayed all other races; have not apostate Gentiles finally betrayed the Jews by Vatican II? Then who should still be surprised by the raging of "feminism," "racism" and "anti-semitism"?

Kyrie eleison.

WHITE RACISM? – II

No. DCXXXV (635)

September 14, 2019

The white race must return to God, or die.
He is neither out of date, nor “pie in the sky”!

Following on these “Comments” of last week, one reader remarked that the title should rather have been “Anti-white racism.” Of course he is right in the sense that the antagonism is going today much more from non-whites towards whites than from whites towards non-whites, but what matters for all of us is to allay the antagonism, going in whatever racial direction, by understanding what is behind it. Ultimately it is the liberals presently running the world who want to kick Almighty God out of His Creation so that they can take His place. As good “liberals,” they want above all liberty from God. What use is freedom from anything or anybody else, if they are not free from God and His Ten Commandments?

Now when God took flesh, the religion which His Son instituted spread Christendom worldwide, where in St Paul’s words, as many as are baptised into Christ have put on Christ, so that “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus” (Gal. III, 27–29; Col. III, 11). This doctrine means that where Christianity prevails, antagonisms such as “anti-semitism,” “racism” and “feminism” all tend to be dissolved, because they are all drowned in baptism in Christ. But what if men reject Christ? Will not all antagonisms between Jew and non-Jew, between non-white and white, between male and female, re-surface?

They will, and they will be worse after Christendom than they were before, because Christianity gave men to know God as they had not known Him before, and also to know the absolute equality of all men before God, an equality belonging to eternity, which dwarfs the multiple inequalities between men in this short life on earth. Before Christendom, men naturally accepted these inequalities as being part of life against which it was foolish to protest – the inequalities were simply there. Under Christendom mankind learned to be consoled for the inequalities, still there, by the supreme equality of eternity. But after Christendom, the Christian faith, Christ,

heaven and eternity are all gone, so that the inequalities of this life, which have not gone away, are more keenly felt than ever.

For indeed the liberals who are doing their best to put an end to Christendom have nevertheless carried over from it a sense, for instance, of its supreme equality of all men, even if they have gotten rid of the God upon whom that equality was founded. Therefore an equality of eternity must now be jammed into seventy years and ten. Like trying to cram a quart of liquid into a pint jar. It will not go. Then they will force it to go. And here is why liberals are always fighting reality. They are post-Christians attempting to cram into one short life ideals of Christ which have dimensions of eternity. They miss Christianity but do not want Christ, so with might and main they strive to recreate Christianity without Christ, which is an enterprise doomed to failure. But will they return to Christ? Never! “Liberty, Equality, Fraternity!”

Thus Christian liberty from sin, for Heaven, must be turned into liberty from any earthly oppression, real or imagined, liberty for Revolution: Christian equality before God, for eternity, must be turned into the levelling down of all real superiorities on earth, which will not go away, however hard the liberals try; and finally fraternity in Christ, the true brotherhood of all men as children of the one true God, must be replaced by the artificial association of all men in institutions like the United Nations, which can only fail.

In conclusion, the white race received from God special gifts, natural and supernatural, to bring Christ and His Church to all mankind. Whenever they did this, all mankind benefited and men made their way to Heaven all over the world, with no resentment and much gratitude towards the race which was opening their way to Heaven. But when this race ceased to serve that function, then the rest of mankind felt instinctively betrayed, and “racism” raged, as never before. Whites, if you do not like anti-white racism, then pick up the Rosary, 15 Mysteries a day.

Kyrie eleison.

FAMILY TARGETED

No. DCXXXVI (636)

September 21, 2019

The family Rosary is the one prime arm
To shield the family from unwanted harm.

As the world turns its back more and more on God, so He gently withdraws for the moment – He will come back in force, wait for it! – but in the meantime there is steadily disappearing with Him His divine protection upon His own seedbed for human beings, the family. Gravest of all is the abandoning of the family by the Catholic churchmen, leaving it wide open to attack from all sides by Satan. Most hurtful must be when the attack comes from within, by beloved family members. Here below is such a case, and it has to be typical of many today. The family father writes:—

With my wife we had ten children, three of whom are now adults, and we had gone through some difficult times and a few tragedies, but now she has declared war on me. About 18 months ago, fully supported by her Novus Ordo priest and powerful friends, she undertook legal maneuvers to get me out of the home, and away from the children. It was all unbelievable, and terribly painful. That the persecution was essentially religious was confirmed when she offered to let me stay at home as a separated man, living in the basement, if only I signed a legal agreement relinquishing any religious rights over the education and formation of my children, and precluding us all from going to any Traditional chapel and/or from communicating with any so-called Traditionalists. Of course, I could not sign that, and her group went on to totally roll over me and the kids with legal tricks . . . and I lost everything: wife, home, children, money, car, health insurance, and almost entirely my business. As my children were strong in the faith, and would not yield to Mom's bizarre and wrong behaviour and preferred to be with Dad, then she got a team of "therapists" to "wash out" their brains, and get them to be "normal" again, and she got them into Novus Ordo schools and forced them to attend the Novus Ordo Mass with her.

It's been well over a year since I last saw my little children. The youngest is now almost 3 years old, and the rest of the younger children are 18–24 months apart, up to 16. I have no way to find out what's going on with them, and whether they are keeping the faith, because

they aren't allowed to see or hear anybody other than Novus Ordo liberals. The three older ones, adults now, have been able to communicate with me and to remain as close as they can. The oldest one, who was already in a seminary and had finished philosophy, got out, perhaps due to the shock caused by the family break-up, but he keeps his faith intact, attends Mass almost daily, and works well in the world. Sadly, #2 swallowed the poison that college is the only way to make a living in the future. The third one is now debating the idea of going to college, but has not lost sight of God's Will.

I can see that God has a plan, and that my own faults and flaws have played their part in the break-up. Years ago a Traditional priest told me that we had such a Catholic family that the devil surely hated us. This is surely a furious attack from Satan to destroy the faith of my children, and to lead me to despair, but my faith is still strong, and I hope that through this ordeal some, many, or all of us will be saved. Still, there is more pain than joy in my heart. We used to be a good example for other families, but now we are objects of pity and derision . . . and I'm being blamed for being "fanatic," mentally-ill, inflexible, and so forth. Had I not known many souls committed to the true faith, explaining and denouncing the current evils in Church and world, I would have agreed with my wife and her entourage, and I would have gone along with the easy, comfortable, secular way of life. But I do remain weak, and so sometimes I do wonder if Tradition isn't all insanity – how can such a small remnant of Catholics be right? Yet, there were only 12 Apostles in the beginning, and one of them was a traitor.

Such a reaction from a mother of ten is not normal, but today what is normal? So how can a father defend his family against such a reaction? Prevention is better than cure, says the proverb. Whoever it is in the family that Satan is targeting, the family Rosary every day must be the first line of defence. Beyond that, "What can't be cured, must be endured," as this Catholic father realizes. We must trust God.

Kyrie eleison.

IBSEN'S <I>ROSMERSHOLM</I>

No. DCXXXVII (637)

September 28, 2019

Moderns will often get the darkness right,
But if they miss Christ, still they have no light.

Henrik Ibsen (1828–1906) was a famous Norwegian playwright, often credited with being the worldwide father of modern drama. He was not Catholic, but he told a great truth, and St Augustine once said that all truth belongs to Catholics (because their God is “the Way, the Truth and the Life”). For this reason Catholics can even sometimes appreciate better than non-Catholics the truths that the non-Catholics are telling. The great truth of Ibsen is that even in strait-laced hypocritical Norway of the late 19th century, where life and joy are stifled beneath a weight of dying traditions, still the human spirit rises up in protest, and it prefers even death to an existence entrapped with no apparent freedom or meaning.

Let us illustrate this protest with a group of three later plays of Ibsen in which he has turned rather from the drama of modern society to that of individual persons.

Rosmersholm (1886) ends with the hero and his beloved committing joint suicide. *The Master Builder* (1892) ends with the hero falling to his death from a high tower which it was suicidal for him to have attempted to climb in the first place. *John Gabriel Borkman* (1896) ends with the hero dying from the cold of a virtually suicidal climb up a freezing mountain slope. But in each case the hero was striving for the freedom of the human spirit against a world stifling that spirit. Let us have a look at *Rosmersholm* in particular, an adaptation of which was staged in London recently with great success. Ibsen lives!

Every drama needs a dramatic clash, and the clash in *Rosmersholm* is between the old world of the Rosmer family and home on the one side, distinguished for the last 200 years by its soldiers and parsons who have set an example and given a lead to the whole region, and on the other side the rising new world of emancipation and freedom from all those old values. The central figure in the play is the last scion of the noble family, John Rosmer, formerly a parson but who has lost his Christian faith and is now torn between the two worlds. On the one side is Dr Kroll, a cold-hearted

conservative attempting to save Norway from the all-invading liberalism, but whose own wife and children are going liberal. On the other side is the editor of the local radical paper, Mortensgaard, who is at least as disreputable as Kroll in his attempts to pull Rosmer to his side. Rosmer himself has in theory been won over to the new world of joy and freedom by the charming young woman, Rebekka West, his platonic companion for several years.

The drama comes to a head when Rosmer tells Kroll of his loss of faith and his intention to fight in public for the liberals. Kroll moves into action, by fair means or foul, to stop Rosmer from lending his person and prestige to the rot. Under pressure from Kroll, Rebekka realises that in her struggle to liberate Rosmer from his noble but stifling background, it is in fact that background, Rosmersholm, which has overcome herself. In the end, the only way that John and Rebekka can achieve both the new freedom and the old nobility is to throw themselves together into the water-mill of Rosmersholm. In other words, says Ibsen, the old nobility is joyless, the new conservatism is heartless and the new emancipation is no better. There remains only death as a way out, seemingly the only possible affirmation for the trapped couple.

Is that all dark nonsense, unfit for today's Catholics? No, it is a realistic portrait of our world. When faith goes dead, as with Rosmer and with billions of souls today, then conservatism (Kroll) ultimately conserves nothing, left-wingery (Mortensgaard) is as good as throwing godless gasoline on a godless fire, emancipation (Rebekka) lacks stamina, and the liberal death-wish takes over. If one wishes to have life, and to have it more abundantly (Jn. X, 10), then Rosmer must revive in himself the faith of his truly noble ancestors, which means he must go back beyond even the best of his Protestant ancestors to the Catholics who made Christian Norway. Let Rosmer become truly Catholic, and then Kroll, Mortensgaard and Rebekka will all be able to see the true solution, and the whole region can light up again with the light of Christ.

Kyrie eleison.

BISHOPS' LETTER

No. DCXXXVIII (638)

October 5, 2019

With Vatican II, the Devil mastered Rome.
What Catholic can think, it still is home?

A reader asks what were the circumstances behind the writing of the letter of April 7, 2012, addressed to Bishop Fellay and his two Assistants, by the three other bishops then of the Society of St Pius X. The letter is fast becoming ancient history, but readers may remember that the letter played an important part in making Traditional Catholics aware of the significant change of direction of the Society that had been surreptitiously taking place over the last 15 years, and which many of them had not noticed. But in March of 2012 the animal had just broken cover, or come out into the open.

In that month in “Cor Unum,” the Society’s magazine appearing three times a year for priests, the Superior General (SG) wrote that it was time for the Society to change Archbishop Lefebvre’s policy of no practical agreement without a doctrinal agreement, because the hostility of the Roman churchmen towards Catholic Tradition was growing less, and so the Society’s trust in the Conciliar Romans should grow more. In fact since the early 2000’s, more and more priests and laity of the Society had been suspecting that the Society was being led in a different direction. Now the SG himself was confirming those suspicions. That “Cor Unum” caused quite a stir within the Society.

At the dinner-table in the Society’s Priory in London, England, the editor of these “Comments” wondered aloud about writing to the SG a letter of protest against the change of direction, and about sending it to Bishop Tissier for him to check the contents. A priestly colleague at table asked if the letter should not be submitted also to Bishop de Galarreta, in case it could go to Society Headquarters as a joint protest against such a serious departure from the Archbishop’s constant preaching and practice of “Doctrine first.” The colleague was right, and so the idea of a letter of the three bishops was born. When consulted on the project, Bishop Tissier recommended that a draft of the letter be written, and when a draft was submitted to him he gave to

it his enthusiastic approval. The draft was then submitted to Bishop de Galarreta who also approved, but reinforced considerably the draft by rewriting the last part of it. A final text was then signed by all three bishops and posted to Headquarters in Menzingen with copies for the SG and his two Assistants.

Their reply came just one week later. Not for nothing had Headquarters been changing the Society's direction while disguising the change. They genuinely thought that Conciliar Rome was becoming more Catholic, to the point that the Archbishop's grave reservations as to co-operating with the Neo-modernists in Rome were in effect out of date. To Cardinal Ratzinger in 1988 the Archbishop had said that co-operation was impossible, because the SSPX and Rome were working in directly opposite directions – Rome wanted to de-christianise society while the SSPX was striving to re-christianise society. But in 2012, SSPX Headquarters were adamant that the situation had changed, and so by opposing the three bishops they were not opposing the Archbishop. But what would the latter have said about the shenanigans of Pope Francis? What would he not have said? Yet in a recently appeared book-interview of the now former SG, Bishop Fellay vigorously repudiates even the least criticism of Pope Francis.

And so on a pre-arranged date in June of 2012 the latter presented himself in Rome with a trusted adjutant to put the seal on an agreement with Rome which would at last put an end to what SSPX Headquarters must have considered was an unnecessary 37-year squabble between the SSPX and Rome. Unnecessary? Squabble? Conciliar Rome is at war with Catholic Tradition! And the Romans had obviously learned of the three bishops' letter. In which case what use would it have been for them to trap the Society's official leadership if the other three of its four bishops avoided the trap? Tradition risked starting up all over again. And so the SG in 2012 was sent away from Rome, empty-handed. He would have to get to work on those bishops to bring them round. He wasted no time . . .

Kyrie eleison.

PRESENCE, POWER

No. DCXXXIX (639)

October 12, 2019

All devils tell me, God is absent, weak.
I need to think. The truth's not far to seek.

While “Western civilisation” is crumbling around our ears, faster and faster, it is very necessary to remember that “Our help is in the name of the Lord,” and in the intercession of His Mother, and in nobody and nothing less. But few people, even Catholics, fully realise just how close to us and how powerful Almighty God is. If they did realise, they might turn rather more easily to prayer, which is in fact the only serious obstacle today to the advance of evil. By a just punishment for the apostasy of mankind, God has let fall under the control of His enemies every other means of influence and power.

But who is God? “Father Almighty, maker of heaven and earth, of all things visible and invisible.”

Firstly, Father. “Maker of Heaven and earth,” but not just a manufacturer who manufactures a product and then leaves it to make its own way in the world. The best comparison to illustrate God’s care and His love for the creatures that He makes, is with the love of a human father for his children which will extend normally to his or their death, and beyond. But a human father’s love is finite, God’s love is infinite.

Secondly, Almighty. Perhaps the simplest way to grasp the might or power of God is to accept the Church’s teaching that God is the Creator, and every other being that exists is a creature which God created, and that creation is out of nothing. Whenever we human beings “create” anything, it is always out of some pre-existing material, for instance a chair out of wood, a house out of bricks, the bricks out of sand, and so on. The more I think about it, the more difficult it becomes to imagine anything being created out of nothing, for the good reason that all changes I know around me are out of something. If I could grasp something coming out of nothing, I would begin to see the meaning of “Almighty.”

Thirdly, maker of all things. Of all things material or “visible,” to the very end of the

farthest galaxy – St Ignatius of Loyola used to stand outside his room in Rome and just gaze at the stars at night to profit by the demonstration of God’s infinite power. And much more, of all things spiritual or “invisible,” like the soul that gives life and the faculties of reason and free-will to every human being alive, to say nothing of the whole non-material nine Orders of angels. You doubt that they exist, because they are immaterial? Do you still doubt that there is a far more than human intelligence ordering the evil around us today?

But while many people may be ready to admit that nothing could come into existence without a Creator, what few people grasp is that the creative action of God continues for every moment that the existing thing continues to exist, so that if God for one moment ceased to maintain in existence an existing thing, it would instantly drop back into the nothingness out of which it came. A comparison may help. To start an electric train, its driver must pull towards him what is called the “dead man’s switch,” but he must keep pulling it towards him for the train to keep moving, because the switch or lever is spring-loaded so that if he lets go, the lever will automatically spring back and the train will stop. In this way the train is protected from racing onwards uncontrolled if the driver, for instance, dies at the switch. Thus the train starts by the lever first being pulled, but the same lever must go on being pulled for the train to run.

In the same way God creates a creature in its first moment but it would drop back into nothing if He did not maintain that creative action, or “conserve” the creature for the duration of the thing’s existence. In other words just as the first pull on the lever starts the train but the same lever must go on being pulled for the train to run, so the only difference between God’s creating a creature and conserving it is the difference between the first moment of its existence and every succeeding moment. Thus every moment that I exist, God is active inside me, creating-conserving both my soul and my body. Thus He is more present to all of me than I am to myself, doing what God alone can do, namely hold me out of nothing. And I doubt that He is powerful? Or I doubt that He is close to me? Or I doubt that He cares for me?

Kyrie eleison.

MODERN CONVERT

No. DCXL (640)

October 19, 2019

"The help of God is closer than the door" –
For any soul at all, however poor.

If anybody is tempted today to think that Almighty God has resigned from governing His Church or the world, there are testimonials reaching the office of these "Comments" which show clearly – at least in this Commentator's opinion – that the Holy Ghost is still at work. A fallen away Catholic tells below how he came back to the Church, how he then found Catholic Tradition and soon after that the "Resistance," and what sense he makes of it all. Amidst the confusion and discouragement which we all know, he writes with a remarkable breadth and serenity, surely a sign that he is being led by God.

I am a married man with two girls, one nearly adolescent and the other a baby. It is to my grandmother that I owe my return to the Faith. One day five years ago I was just passing by a church when out of the blue I thought of her praying the Rosary, and I was impelled to enter the church to pray. From then on I began to pray once more and to attend Mass. Of course it was the New Mass at first, until about three years ago when I discovered the existence of Catholic Tradition.

From then my family and I have been attending the local chapel of the Society of St Pius X, where we were welcomed with great joy by the priest and congregation. But I soon discovered that there were many divisions in the chapel, and so you can imagine the difficulty I had in sorting out what was going on. Having so recently arrived in Tradition, I needed a good deal of patience, courage and perseverance in order to hang on and not just run away in the first six months! But our thirst for truth and our search for roots overcame our fear, and so we stayed, thanks be to God.

I understood that the SSPX is truly a holy part of the true Catholic Church of Christ, and that is why I am staying at least for the moment inside the Society, with my family. But I am listening all the time to what the sedevacantists and "Resistants" have to say, in order to continue making up my mind. I have an enormous admiration for Archbishop Lefebvre, a true man of God, a holy successor of the Apostles. To see his Society vacillating under the

world's infernal pressure is very difficult to bear, and it requires of us to pray even more.

Certainly the Society still has a great deal to do, because it can still do much good. So can the so-called "Resistance" which plays, and is right to play, the part of a guard-rail whenever the Society strays off course and totters under the attacks of the modern world and the temptations held out to it by the Conciliar churchmen. I am convinced that the "Resistance" has a vital part to play, and that Our Lord enables it to exist for a great good, even inside the Society although it appears to be outside. Personally I count myself as a firm resistant to anybody who does not clearly attack, head on, the Second Vatican Council which was inspired by the Devil. After all, how can one live as a true Catholic today without resisting everywhere and all the time? So is not being a Catholic here below the hardest and most beautiful thing that there is? Thank you, granny, for praying to Jesus and Mary for me!

In this life we never see God Himself, but we do see Him at work: a grandmother's prayers; prayer of a soul as its first and most important step; attending Mass as a next step: the New Mass still carrying grace, however strangled the grace may be; the Catholic soul being somehow shown Tradition by God, and gravitating towards it; the refuge in a local chapel of the Society, and the welcome there, only for the next severe trial to begin! Trial overcome by the need for roots and the love and pursuit of truth, which settles down in the mind staying open amidst all the confusion, but anchored in respect for the Archbishop and in hatred of Vatican II, profiting by both the Society and the "Resistance" for what each has had to give him, without excluding either; the recognition that any Catholic must swim against the current, and finally gratitude for how God has led him. Many lessons in not too many words. May God bless the writer, and keep him and his family faithful until death. He stands a good chance.

Kyrie eleison.

FATHER BRUEWILER

No. DCXLI (641)

October 26, 2019

In God's Church, first and foremost doctrine counts.
Compromise there to treachery amounts.

The following analysis of the present situation of the Newsociety of St Pius X appeared in the St Gallen parish bulletin #3 of Fr Alois Bruewihler for autumn of this year. Fr Bruewihler is a former Society priest who left the Society in 2015 because he could not reconcile himself with the false direction being taken by the Newsociety which is still pursuing recognition by the Newchurch authorities in Rome, although these are always insisting on acceptance by the Newsociety of the profoundly anti-Catholic documents of Vatican II as the indispensable condition of that recognition. Fr Bruewihler's article is adapted here to the A4 length of each of these "Comments."

In a time of severe crisis when life's very foundations are being attacked, shaken and even overthrown, a Catholic must in all humility, with trust in the protection of Almighty God, concentrate on "the one thing necessary" (Lk. X, 42), without calling God in question, but instead humbly accepting the trial that His Eternal Wisdom has allowed (or even set up?) as a grace-laden means of punishing or purifying or sanctifying or saving us, body and soul.

Since Mother Church, humiliated and in chains since Vatican II, is as occupied and swamped as ever by sinister Freemasonic powers established within the "Conciliar church," God's all-wise Providence gave to Catholics a faithful successor of the Apostles, Archbishop Lefebvre, in order to guarantee for us in our extreme and continuing need an emergency source of the unadulterated doctrine of Christ. The more the Newvatican speaks and acts under the influence of the "smoke of Satan," the more attention Catholics should pay to the doctrinal heritage left to us by the Founder of the Society of St Pius X if they wish to save their souls. For just as St Paul warned the Corinthians to keep to the Gospel as he had preached it to them, and as he had received it from Christ (I Cor. XV, 1-3, etc.), so today to abandon the Archbishop's teaching on the New Mass and the Council is in effect to abandon the teaching of Christ.

But soon after the Archbishop's death in 1991, the Society's leaders set out on a new path, by

which they have striven ever since to “normalise” the Society’s canonical standing within the mainstream Church, as though it were the Archbishop’s Society and not the Conciliar Church that was abnormal. This change of direction began clearly to appear with the Society leaders’ attempt in 2001 to submit to the Conciliar Romans, and it came still more clearly into focus with the Letter to those leaders on April 7, 2012, from three of the Society’s four bishops, one of whom was soon after excluded from the Society. The Society was being split in two, and whoever approved of that exclusion then must be approving now of the Society’s new friends, such as the Swiss Newchurch Bishop, whose doctrine on Council and Mass is far from that of Archbishop Lefebvre. Thus the Newsociety is now being formed on the basis of practical unity before doctrinal truth, which is a Freemasonic principle, absolutely not Catholic. Yet, more and more blinded priests and laity seem to be hoping that a Society–Rome agreement will come about.

The problem goes back to Vatican II (1962–1965) when faithful Catholics, in their families and at work, had to learn to their cost what it meant for Church officials to depart from Catholic Truth. Catholics could no longer follow or obey those Popes, bishops and priests who had authority over them, because Catholic Authority is at the service of Faith and Justice. On the contrary, Benedict XVI’s “Motu Proprio” of 2007, and the SSPX Superior General’s ambiguous and misleading Press Statement issued at the same time, are two examples of serious disregard for truth and justice. As Bishop Tissier said in 2016, “The ‘Motu Proprio’ Mass is not the true Mass.” We could add, the Newsociety, forming steadily ever since 1991, is no longer the true Society.

Kyrie eleison.

SLIDING STILL – I

No. DCXLII (642)

November 2, 2019

"We have effaced Lefebvre. We die content."
Such leaders are not Heaven-, but Hell-bent!

There have been signs to give one hope that the official Society of St Pius X is no longer sliding under the power and control of the Conciliar churchmen in Rome, but such signs are overwhelmed by the evidence to the contrary. For instance, on September 12 the new Superior General (SG) who was voted to take over from Bishop Fellay in July of last year, Fr Davide Pagliarani, made public an interview in which he said many good things, enough to make at least one reader of these "Comments" rejoice that the Society's slide was being thrown into reverse. Alas, a recent report from Society HQ in Switzerland gives us to fear that Fr Pagliarani is being directed to say such conservative things in order to fool all Traditionalists who are not watching his actions. Here is the background and the report –

Catholic Tradition has houses in France of three outstanding Orders of monks and friars from the Church's past: the Benedictines in Bellaigue, the Dominicans in Avrillé, the Franciscans in Morgon. All three were encouraged and helped to start in their day by Archbishop Lefebvre, but never did he claim authority over any of them, in fact he positively refused to do so, because he did not see the Society as having any mission to monopolise Tradition or to control all Traditional initiatives. Since their founding, all three independent houses have, relatively speaking, flourished, and in 2019, as is normal for monks and friars, all three exert a special influence over Traditionalists, all over the world one might say.

However, with the Society's major change of direction which became public in 2012, relations of these houses with the Society have become problematic, because its leaders have naturally wanted these influential religious to change direction also. Several years ago the SSPX broke off relations with the Dominicans of Avrillé who were considered to be too independent, while the Franciscans have needed over the same period of time to adopt a policy carefully balanced between co-operation and independence. And as for the Benedictines, their young Superior from Brazil, Dom Placide, came

last August under particular pressure from the Society.

Summoned to Menzingen by Fr Pagliarani, he was rebuked for his lack of co-operation with the Society, and a piece of paper was put before him by which he was to sign over to the Society all control over the Benedictine Monastery! When – to put it politely – he declined the offer, he was threatened that the whole world would be told that the SSPX was cutting off all relations with the Monastery. Dom Placide replied that it was up to the SG to do what he thought best, whereupon the threat changed. Now the threat was that all priories of the Society would be ordered to send no more vocations to Bellaigue. And this threat has been carried out. Dom Placide declined the offer to stay for lunch in Menzingen.

We are entitled to speculate upon such a conversation. If we wish to keep up our hopes for Fr Pagliarani personally, we might speculate that he himself was directed to use such bully tactics upon the relatively young head of the Benedictines. But he cannot avoid the responsibility for at least consenting to act the part of the bully. More seriously, the bully tactics suggest that Rome and Menzingen are plotting jointly to sweep together under the Society all presently independent Traditional groupings, and then to restructure the Society and replace it by a Personal Prelature under Conciliar Rome's complete control. This would have two advantages for Rome's war on Tradition: firstly the independence and last traces of Archbishop Lefebvre in the structure of the Society which he designed would disappear, and secondly Rome could then gently strangle, together with the Society, all Traditional groupings and initiatives in one fell swoop. Nor would the Society's present leaders disapprove of the fell swoop, on the contrary, because as they gently dropped dead of the strangling they would at least have the official recognition for which they have striven for so long.

So much for the misleaders of the Society. But what about its followers, priests and laity?

Kyrie eleison.

SLIDING STILL – II

No. DCXLIII (643)

November 9, 2019

Who gave to Rome the stick with which to beat us?
How they must laugh at how they can then treat us!

In case readers think that the August conversation reported here last week between Dom Placide of Bellaigue in France and Society of St Pius X authorities in Switzerland is insufficient to prove that the Society is still sliding away from the defence of the true Faith, here is another report leading to the same conclusion: at about the same time as the Society's Superior General (SG) gave his re-assuring interview of September 12, he presided over the appointment of a Commission of three to go down to Rome and pick up again the theological discussions with the Conciliar Romans which ran from 2009 to 2011 with no result. And what three representatives of the Society were chosen for the discussions? None other than Bishop Fellay and Fathers Pfluger and Nély, the Society's ruling triumvirate from 2006 to 2018, when all three were voted out of office at the elective General Chapter of July, 2018! A little background is again necessary.

In the preceding elective General Chapter of 2006, the Society's 40 leading priests remained faithful, less faithful than in 1994 (as Bishop Fellay once admitted) but nevertheless faithful, to Archbishop Lefebvre's principle of Catholic common sense, that in the clash between the Society and Rome such important questions of the Faith were at stake that no merely practical agreement without a doctrinal agreement could possibly resolve the clash. Now by 2006 Bishop Fellay had himself long since ceased to take doctrine seriously. For him, like for Pope Benedict XVI, for all modernists and for the mass of the world's inhabitants today, God's Truth is less important than men's unity, but he knew that inside the Society many members still followed the Archbishop in their respect for God's Truth, and so he continued to ask Pope Benedict for doctrinal discussions to take place so that the Society and Rome could be united.

The request was intrinsically foolish from the very start, because the doctrines of Catholic Tradition and of Vatican II can no more be united than the doctrines of

2+2=4 and 2+2=5. But both the Pope and the SG apparently hoped that the two sides could settle for 2+2= four and a half, because for both of them unity was more precious than truth. And so “doctrinal discussions” took place between four representatives on each side, from 2009 to 2011. However, back in 2009 Bishop Fellay had still had to appoint four Society representatives who took Catholic Truth seriously, while the Romans were adamant in their attachment to the anti-truths of Vatican II, so that the discussions went nowhere. Unity failed then to prevail over Truth.

But at the Society’s interim (non-elective) General Chapter of 2012, opinion had shifted among the Society’s 40 leading priests, so that the Archbishop’s principle of doctrine first was abandoned, and the Society officially accepted that unity should come first. However, a hard-core resistance movement of Society priests immediately arose, threatening Society unity. And so when at the elective Chapter of 2018 the 40 priests still loved the Truth enough to vote Bishop Fellay and his two Assistants out of office, the new SG picked up afterwards on the idea of doctrinal discussions with the Conciliar Romans, an idea still intrinsically foolish but always as appealing as it is to have one’s cake and eat it. Down he went to Rome, and both the Romans and the SG must still have been dreaming of four-and-a-half, so it appears that “doctrinal discussions” are back on the table.

But whereas in 2009 Bishop Fellay had had to choose lovers of the Truth to represent the Society, the new SG seems to have chosen the very three officials of the Society who presided over the Chapter of 2012 which put unity before Truth! So who is fooling who? If the new SG is fooling himself that a non-doctrinal unity is possible, woe unto the Society, now and for the foreseeable future. If he is not fooling himself, is he acting under pressure from Rome or fellayised Menzingen, or both? It is the same thing, because Bishop Fellay did all he could to put Menzingen and the Society under Rome’s power. It is Rome that is therefore calling the shots, and rubbing the Society’s nose in the Society’s own dirt. Honourable Fr. Pagliarani, if you do not like taking responsibility for such dirt, the honourable thing to do is to resign!

Kyrie eleison.

SLIDE COMMENTED

No. DCXLIV (644)

November 16, 2019

The Society is following the world.
Its fatal course is ever more unfurled.

Two readers of the last two issues of these “Comments” (642 and 643, Nov. 2 and 9) have themselves made useful observations on the state of the Society of St Pius X. The first item of news was that the Newsociety seems to be wanting to bring all Traditionalists, inside or outside the Society, under its single authority, and the second item was that Rome-SSPX “doctrinal discussions” are to be re-opened in Rome with Bishop Fellay leading the SSPX representatives. The first observer comments on the constant tactics of the Revolution, the second on the fate which threatens Don Pagliarani. Here is the first observer:—

These two items of news are very bad. Even if I personally no longer miss the SSPX, it pains me to see it in a state of complete surrender to apostate Rome. Whenever the Revolution in the Church is taking an important step forward which is liable to cause resistance on the part of Catholics, it always has ready for them beforehand – always – an alternative position, a dead end to render ineffective those who were resisting. I am afraid that the SSPX is being set up by Rome to host all Catholics resisting the apostate Bergoglio, in order to steer them in Rome’s direction. It is fairly easy to foresee that that is what they are up to. As always, the one weapon we have in hand is the Rosary, to obtain the Consecration of Russia. God, have mercy upon us!

Such comments are not “conspiracy theory” or “fake news.” The misleaders of the modern Church and world, to whom God is for the moment granting great power to punish it for its apostasy, are not honest people who can afford to operate out in the open. They are all too often true enemies of God, dishonest Revolutionaries who have to conspire and deceive in order to disguise what they are doing. Therefore whenever Catholics who are not only as innocent as doves but also as wise as serpents (cf. Mt. X, 16) denounce the Revolutionaries’ trickery, the latter will accuse them of being, for instance, “conspiracy theorists,” which is yet more trickery, because the accusation is often true.

For example, in this case when in 1988 Archbishop Lefebvre was about to strike a great blow against the liberals by consecrating four faithful (then) bishops to ensure that the Society would survive to defend the true Faith, liberal Rome had prepared the Fraternity of St Peter to receive and neutralise all SSPX priests who would object to those episcopal Consecrations. Similarly when this observer above suggests that in 2019 Rome is turning the Society into a refuge for all Catholics opposing Pope Francis, in order to bring all their opposition under Rome's control, it is very likely far from "fake news." It is typical of God's enemies to be committing exactly the same trickery of which they accuse those who denounce them.

As for the second observer, he suggests that Don Pagliarani may be less guilty than Bishop Fellay of misjudging the intentions of Rome, but if he continues to act as did his predecessor at the head of the Society, it is he, Don Pagliarani, who will take the responsibility for crippling the Society's defence of the Faith. Nor can one indefinitely make allowances for him, because he must be less and less innocent if and insofar as he continues to act like Bishop Fellay. Here are the second observer's comments:—

The news that the renewal of Rome-SSPX doctrinal discussions is being headed up in Rome for the SSPX by Bishop Fellay casts a dark shadow on his successor who chose him for that, Don Pagliarani. Even granted that the latter is not so in favour of an agreement as was Bishop Fellay, it does seem that he is stuck in the same way of thinking as his predecessor. Therefore either he breaks free of that conditioning, or he is destined to go on record as the grave-digger of the Society. God forbid! I will pray for him and the Society, and I will turn to the Mother of God to open his eyes and enlighten his two Assistants.

Notice how both observers see in prayer the only solution. Humanly speaking, the Society is essentially, albeit not completely, disabled. Choosing to rejoin the Conciliar Church, it will share its fate.

Kyrie eleison.

WORLD SLIDING

No. DCXLV (645)

November 23, 2019

Who can imagine all Amazonia's trees
Clapping their hands? Just watch God do it, with ease!

It is not just the Society of St Pius X which is sliding, it is a whole world that is sliding, within men's souls. And just as "you cannot make silk purses out of sows' ears," and "you cannot make bricks without straw," so it is hopeless to expect yesterday's institutions not to be emptied out by today's human beings, like so many collapsed balloons in which the air has been let out. Here is the interesting answer of somebody who is still thinking, when he was asked what he saw in the future for the "Resistance," for the SSPX, for the Church and for the world –

As for the "Resistance" there will be no great increase in numbers, no large harvest of souls, because the suitable material is simply not there. How can you make anything Catholic out of people who have little or no idea any longer of true and false, of right and wrong, of what truly needs to be resisted? Truth and right have been undermined, and more and more people have given up believing that they are of any importance, both because man is a social animal that takes his colouring from those around him who have today massively given up on truth and right, and secondly because life is so much less demanding if truth and right are insignificant. I can then go with the flow, and there is nothing I still need to resist.

As for the SSPX, if Bishop Fellay is fearful, his fear will spread to the rest of the Society and from there to the rest of the Church, insofar as the Archbishop's Society was in its heyday the stiffening in the backbone of the Church. Without that stiffening a soft Conciliarism will prevail, with a hybrid Missal blending the Tridentine Mass with the New Mass, with a "hermeneutic of continuity" blending Catholic doctrine with Vatican II, with doubtful priests and rites making possible an illusory re-run of the 1950's. And so the Church will end up with nobody still telling the Truth, and the "light of the world" will give out only a dim and optional glow, and the "salt of the earth" will be powerless to hinder the universal corruption.

The world will consequently become more and more degenerate, more and more wilfully artificial, because the Church was the supernatural protector, by grace in men's souls, of everything natural in God's creation. And in this New World Order even the remains of the

true Church will continue to be persecuted by today's passive-aggressive intimidation. Beneath an appearance of passive toleration, the reality is one of relentless pressure to conform – “You had better be ‘politically correct,’ like everyone else, or we will make you an outcast.” To this pressure from without corresponds a mysterious weakness within the modern mind which cannot hold on to any truth. The Devil then gets inside at the natural level, and swings minds to the left, away from God, making Catholics doubt themselves – ‘Who am I to say that Archbishop Lefebvre was right? Were his enemies really evil? Who am I to judge?’ And in this state of mind, it is easy to betray . . .

It was the Council of the 1960's which let loose the confusion in the 1970's, and it has had another half-century to spread since then, with the SSPX secretly working for the enemy for the last 20 years

This vision of the future is dark, but it is a realistic forecast on the merely human level. Fortunately God is God, He does indeed exist, and His thoughts are not our thoughts, nor are our ways His ways, *“for as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts”* (Isaiah LV, 8–9). Nor will this God be frustrated by the machinations of men: *“The word that goes forth from My mouth shall not return to Me empty, but it shall accomplish that which I intend, and prosper in the thing for which I sent it. For you shall go out in joy, and be led forth in peace; the mountains and hills before you shall break forth into singing and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the briar shall come up the myrtle; and it shall be to the Lord for a memorial, for an everlasting sign which shall not be cut off.”* (Is. LV, 11–13).

Kyrie eleison.

BOTH... AND...

No. DCXLVI (646)

November 30, 2019

To fight a war, I need good weapons, and
My enemy I need to understand.

If issues of these “Comments” can broadly be divided into those that treat of the modern problem and those that treat of the Catholic solution, it would seem to be a pity if a number of readers are interested in the problem but not in the solution, or in the solution but not in the problem. This is because if I know the problem without the solution, I can be seriously tempted to despair, especially today, when God is giving to His enemies unprecedented permission almost to destroy His Church. On the other hand if knowledge of the solution leads me to mistake or to underestimate the problem, then the problem is liable to catch me unawares by going around my inadequate defences.

St Paul was a classic case of someone who knew both, and who grasped so well the New Testament solution, Jesus Christ (Rom. VII, 24–25), only because he had been a fervent Pharisee according to the problem of what sinful men had made of the Old Testament (I Cor. XV, 8–10). So it was only because St Paul had directly experienced the powerlessness of the Old Testament to forgive sin that he so deeply understood the salvation which Christ had brought to men by the New Testament. Another great convert who profited from many years in error to become one of the Church’s greatest ever servants of Catholic truth was St Augustine. Here is why the French have a saying, “A convert is worth two apostles.”

And here is why Catholics today should not scorn knowledge of the enemies of God or of how they are fighting Him, however vile that fight may be. And non-Catholics will be wise not to scorn the Catholic Church, because, however downtrodden it may appear to be, it still has the only true solutions to any of the world’s real, i.e. properly human, problems. All such problems are the poisoned fruit of sin rearing up against God in men’s souls, where God alone, and not psychiatrists, can penetrate with His forgiveness, which He chooses to bestow through His divine Son alone, and the Church purchased with His Blood.

Then let us suggest to non-Catholic readers of these “Comments” that they take interest not only in the analyses of the modern arts or politics, but also in their arguments that can seem to be merely squabbles among Catholics, such as what is wrong with Vatican II, or how the Society of St Pius X is more and more following Vatican II. This is because the Catholic Church may well be the only true solution of all readers’ true problems, but that solution is vulnerable to constant falsification by sinful men, and if it is falsified it is no longer the solution but part of the problem. Now Vatican II was the logical climax of many centuries of men wishing to put man in the place of God, and the Society of St Pius X, while it was designed and founded in 1970 to resist the errors of Vatican II, has since 2012 in particular fallen under the poisonous charm of those errors. Therefore non-Catholics looking for real solutions to the modern problems that they know all too well should follow the arguments over Vatican II and the Society.

Correspondingly, to Catholic readers of these “Comments” let it be suggested that they follow not only the arguments concerning Vatican II and the Society’s dangerous slide into conformity with the modern world but also the analyses in depth of what is wrong with that world. For indeed if the Society leaders are sliding in this way, is it not because they have underestimated the problem of that world? Are they not heading for defeat by waging a war without knowing the enemy? Whereas Archbishop Lefebvre once said that the whole of Vatican II is shot through with subjectivism, did not Bishop Fellay once say that 95% of its texts are acceptable? And whereas the Archbishop often said, in so many words, that one needs a long spoon to sup with today’s Conciliar Romans, is not Bishop Fellay’s successor following the latter’s example of behaving as though he thinks he can outwit the Roman devils? The real strength of the Archbishop was never his cleverness but always his faith, and his faithfulness to Catholic truth. And the same is true of the Society which he founded. Then let Catholic readers of these “Comments” not think that they have no need to consider the Comments’ analyses of modern corruption, however distasteful that consideration may be to them. They cannot afford to hide their heads in the sand.

Kyrie eleison.

BOOK SUGGESTIONS

No. DCXLVII (647)

December 7, 2019

An army tank needs fuel and ammunition
A Catholic mind needs grace and erudition.

December 25th is soon upon us, and there may be a number of readers caught up in the race to get presents which they hope will not end just in a tie. This last year has seen much good reading matter in English appearing in book form, either for the first time or as volumes of reprints, which should help Catholics to save their souls who wish to resist the mashing of their minds. Below are listed the four separate books, or series of books, and below again are the various postal or electronic addresses from where they can be purchased (None of them are available from personal addresses of Bishop Williamson). Firstly, the books, in alphabetical order:—

“AS WE ARE?,” by Sean Johnson, who has for years been following closely developments in the Society of St Pius X. The so-called “Resistance” movement accuses the Society of diverging from the conversion-before-contact policy towards Conciliar Rome which the Society inherited from Archbishop Lefebvre (1905–1991), whereas the Society denies any such significant divergence from the Archbishop. In his book “As we are?” Johnson provides an abundance of evidence, including many electronic links, that the Society has for a long time been pursuing a different course from the Archbishop, because his successors have never seen as clearly as he did the full harm of the Council and of Conciliar Romans. Necessary reading for any Catholic seriously wanting to discern whether the Society has diverged or not.

“ELEISON COMMENTS,” by Bishop Williamson, in three volumes, numbers 1–200, 201–400 and 401–600. Here is the full set of his weekly Saturday “|Comments,” from their beginning on the Internet in Argentina in 2007 to their second issue from January of this year in Broadstairs, England. They cover a variety of subjects – philosophy, history, politics, art, music, theology – but are perhaps most useful for their tying all these subjects together in the perspective of the Catholic Faith. They are not infallible, but they do argue, and anyone who follows the arguments is not likely to suffer from a mushed mind.

“RECTOR’S LETTERS,” also by Bishop Williamson, in four volumes, are the letters which he wrote each month as Rector of the Society’s Seminary in the USA between 1983 and 2003, when he was still a member of the Society of St Pius X. They are the predecessors of the “Eleison Comments,” but are each of them twice as long, being monthly instead of weekly. They document the history of the Society over many of its best years, and steadily analyse the madness of our times in the consistent light of God and of His one true Church. In these “Letters” and “Comments” a certain number of souls have by the grace of God found their way to Him, despite all the confusion of our darkened age. Thanks be to God.

“VOICE of the TRUMPET,” last but not least, by Dr David White, retired English professor from the US Naval Academy in Annapolis, Maryland, is a one-volume biography of his long-standing friend, Bishop Williamson, from 1940 until a few years ago. Only the first of the book’s four parts is strictly biographical. The other three parts tell the story of the Bishop’s on-going battle with modern Church and world in a highly original but popular style, unique to the good Doctor, who is specially able by his strong faith and deep knowledge of world music and literature to relate Our Lord’s Church and the modern world to one another. Again, highly recommended for any Catholic wishing to fume – or to think.

And secondly, four sources of availability for these books, in alphabetical order:—

[Amazon.com](https://www.amazon.com) for “As we are?,” “Letters” and “Trumpet.”

[Catholic Action Resource Center](https://www.catholicactionresourcecenter.com) for “As we are?,” “Eleison Comments” and “Trumpet”

[ChantCD](https://www.chantcd.com) for “As we are?”

[Stmarcelinitiative.com](https://www.stmarcelinitiative.com) for “Letters” and “Trumpet.”

Kyrie eleison.

YOUTH UPRISING

No. DCXLVIII (648)

December 14, 2019

The best of action starts with faith and Mass,
Then tons of Rosaries, then get off your backside!

Wherever complicated and controversial ideas are being introduced to the public at large, it must be a classic technique of propagandists to focus people's attention on some striking image which will remain in their minds to carry with it the new message. Here was surely the part designed to be played by the statues of Pachamama which were highlighted from beginning to end of the recent Synod of bishops held in Rome supposedly to advise the Pope on the future of the Catholic Church. The Pope himself said that they were statues of Mother Earth, in other words pagan idols. They certainly caught the attention of Catholics. A young Austrian man and his friend threw five of them into the River Tiber. The interview he gave afterwards to John-Henry Westen of Life Site News was highly edifying, and "amidst the encircling gloom" it deserves to be reproduced here, albeit abbreviated and adapted, as usual. Alexander Tschugguel, is 26 years old, was married only this summer and lives in the centre of Vienna.

What motivated you to throw out the idols? Did you think of the possible consequences for yourself?

With my wife I took an interest in the Synod. We visited the church where Amazonian exhibits were on display. I immediately saw the Pachamama statues as being idols breaking the First Commandment. My motive for acting was simple – get them out of the Catholic church, get paganism out of the Catholic sanctuary. As for consequences, I never thought what an impact throwing them out would have. I thought, truly serious consequences are, not getting to Heaven. In comparison, this act was not too much for me.

Do you mind telling us about your life in the Catholic faith?

I only became a Catholic when I converted at the age of 15 from Lutheranism. The more I investigated the Catholic faith, the more beautiful it became. I can no longer

imagine not being Catholic.

How did you prepare spiritually to throw out the idols?

With a great deal of prayer. Many Rosaries every day, and daily Mass if possible. We prayed right up to entering the church to throw out the idols, and even while we were throwing them out. Spiritual preparation was everything. Without the prayer, the act would have been impossible.

Were you scared of the authorities, of breaking the law, of possible confrontations over the idols?

We were not looking for a fight, just to get the idols out of the church. We entered the church the moment it opened, just to avoid confrontation. We were neither stealing for personal use, nor seeking publicity. If any prosecution was to follow, we trusted in calm and prayer to deal with it, if and when it happened.

How did you react later when the Pope as Bishop of Rome apologised for your treatment of the idols?

Firstly, he called them “Pachamama,” so they really were idols. Secondly, we acted not against the people of Amazonia, but for them to have the real Catholic religion. “Holy Father, please understand. We simply do not want idols in the Church. We want the Church to follow Jesus Christ and Church Tradition.”

Many people would say, you simply hate Pope Francis.

I would never hate the Pope. I want to hate nobody. He needs our prayer and our humble help every day to make it easier for him to understand us. If the Synod is to help him, why cannot the laity help him?

Your act sparked valour all over the Church. Even high churchmen called your act “heroic.”

I am flattered, but what we did was never about us. We only meant to do what was right in the eyes of God. The First Commandment forbids bowing down in front of any graven image. That bowing down is exactly what happened in the Vatican gardens.

You followed the Synod. What about it, and what about its outcome?

It announced that it would deal with closed questions, like married priests and women

priests, which made me suspicious. Then the whole political side of the Synod came into focus – it was a big mixture of wrong ideas in faith and politics. But the Synod was only to advise? Now they are saying it is to be applied, for instance in Germany. People must realise – behind the Synod was the whole globalist agenda.

You have taken action! How do you advise other young folk like yourself to go into action?

Visit the nearest most Traditional church. Pray tons of Rosaries. Read up on the Church's philosophy and history. Talk to family, parish, friends. Speak up! Join pro-life, pro-family, help your priest, and so on . . .

Kyrie eleison.

TWO BISHOPS

No. DCXLIX (649)

December 21, 2019

Half-decent men believe in compromise.
In Consecrating Russia the answer lies.

Ever since the summer and autumn of 2012 when it became clear that two of the three bishops of the Society of St Pius X were no longer taking the position towards relations of the Society with Rome which they had taken in their April 7 letter to Society Headquarters, followers of the Society, priests and laity, have wondered why. Few people, then or since, will have taken the bishops' change of position to have been a question of persons or personalities. Since the letter warned severely against abandoning Archbishop Lefebvre's clear refusal of contacts with unconverted Rome, most people took the two bishops' change for what it was, namely a rallying to the Superior General's new principle of contact before conversion. Yet since Conciliar Rome had hardly changed except for the worse between 1988 and 2012, why had the two bishops changed?

The question retains all of its importance for today. What is to be gained by the Society for the Faith – not by the Faith for the Society! – through friendly contacts of the Society with the Conciliar Romans still hell-bent on their Vatican II ecumenism, down to and including the Pope's veneration of the Pachamama idol in the very gardens of the Vatican? One thing seems certain: for the last 20 years the Society has staked everything for its future on that friendship, and to give it up now would mean admitting that these 20 years had all been a big mistake. Therefore the Society, in grave need of new bishops for its worldwide Traditional apostolate, cannot choose and consecrate its own choice of Traditional bishops, because these would certainly displease the Conciliar Romans. Therefore the two bishops in 2012 laid a heavy cross on their own backs, heavier each year – they helped to drive the Society up a blind alley – in 2019 it cannot have, and it cannot not have, its own bishops.

Recent information became available that throws some light on the two bishops' decision to abandon the Archbishop's line of conversion-before-contacts, to which they had so recently adhered. As for Bishop de Galarreta, we learn that almost as soon

as the April 7 letter appeared on the Internet, he hastened to SSPX Headquarters to apologise to the Superior General for its appearance, which he absolutely disclaimed. But how could he disclaim the appearance without also dissociating himself from the content? It seems that the publication made him fear the imminent implosion of the Society more than the content made him fear the blind alley of the Society, its essential abandoning of the Archbishop's defending of the faith. Was the Society's survival more important than that of the faith?

Bishop Tissier de Mallerais took longer to retract his signature, so to speak, of the April 7 letter, but by early 2013 that retraction was also clear. To a friend he then gave the following episcopal guidance: Rome's conversion cannot today come all at once. Official recognition will enable us to work that much more efficaciously from within the Church. We need patience and tact to take our time so as not to upset the Romans who still do not like our criticism of the Council, but we are making our way gradually – is that not what the Saints did? We must continue to denounce scandals and to accuse the Council, but we need to be intelligent so as to understand the way of thinking of our adversaries, who do after all include the See of Peter. Bishop Fellay's policy has not really failed: nothing was signed on the 13th of June, 2012, nothing catastrophic, nothing stupendous has happened for the last 17 months. A few priests left us, which I find deplorable, from lack of prudence and judgment, but it was all their own fault. In brief, try to be more trusting in others and less trusting in yourself. Put your trust in the Society and its leaders. All's well that ends well. That should be the spirit of your next decisions and writings.

Here end the bishop's reasons for recommending his friend to follow Bishop Fellay. But have either Bishop de Galarreta or Bishop Tissier de Mallerais or Bishop Fellay fully understood the Archbishop's reasons for cutting contact with the Conciliar Romans? Do not all three of them gravely underestimate the unprecedented crisis caused by the Conciliar churchmen's on-going betrayal of the Truth and of the Faith? How can doctrinal compromise or merely human politicking with Rome solve that pre-apocalyptic crisis?

Kyrie eleison.

SPEAK UP!

No. DCL (650)

December 28, 2019

The Archbishop said, "Rome is no more in Rome."
Elsewhere today is Catholics' spiritual home.

If there have been great minds from the past, it is because they will have been thinking on great matters, which means, explicitly or implicitly, matters of God, and if they were truly great minds, their thinking will have been not just destructive. One such mind was certainly England's Shakespeare. As a Catholic he grappled with his country's apostasy being fulfilled just as he was reaching his prime, around 1600. But that turning of England to Protestantism meant that if he did not want to be hanged, drawn and quartered, he had to disguise his Catholic message, as Clare Asquith proved in her book of 2005, "Shadowplay," where she took English literature way above English "patriots" and the dwarves of literary criticism.

To take just one example, in the book's Appendix on Shakespeare's Sonnet 152, she shows how from start to finish, beneath the obvious application to a woman Shakespeare has known, there is a complete second meaning of far wider application to himself as a writer who has failed to warn his countrymen as he should have done. Here are the 14 lines of the sonnet together with their obvious meaning:—

*In loving thee thou know'st I am forsworn
But thou art twice forsworn to me love swearing,
In act thy bed-vow broke and new faith torn,
In vowing new hate after new love bearing.
But why of two oaths' breach do I accuse thee,
When I break twenty? I am perjured most,
For all my vows are oaths but to misuse thee,
And all my honest faith in thee is lost;
For I have sworn deep oaths of thy deep kindness,
Oaths of thy love, thy truth, thy constancy,
And, to enlighten thee, gave eyes to blindness,
Or made them swear against the thing they see.
For I have sworn thee fair: more perjured eye,
To swear against the truth so foul a lie.*

You know I break a promise by loving you, but by

swearing you love me, you break two promises: you forsook your husband's bed, then returned to him ("new faith," "new love") only to forsake him again. But why do I accuse you of breaking two oaths when I break twenty oaths? It is I the greater perjurer, for To your own harm I have sworn oath upon oath about your goodness when I well knew you were not good. Thus I have been swearing that you are very kind, very loving, very truthful, very constant, and to put you in a good light, I have made me see what I Did not see, or, have sworn I saw not what eye saw.

For I have sworn you were good. What terrible Perjury on my part, when that is so untrue!

Interestingly, the sonnet's text makes more sense in its hidden meaning, referring to faithless England, than in its apparent meaning, referring to Shakespeare's unfaithful mistress. Thus "Merrie Englande" had been a faithful wife of the Catholic Church for 900 years. By Henry VIII's Act of Supremacy (1534), (*In Act*) England broke its marriage (*bed-vow*) with the Catholic Church and took Protestantism as its lover. Then it remarried the Catholic Church under Mary Tudor (1553, "*new faith*," "*new love*"), only to fall back into adultery with Protestantism under Elizabeth I (1558, "*new faith torn*," "*new hate*" of the Catholic Church). But Shakespeare (1564–1616) blames himself for much worse infidelity, because down these years he has repeatedly glorified ("*to enlighten thee*") England with its unfaithful Tudor rulers, for instance in his History Plays, glorified to England's harm ("*to misuse thee*"), because as a Catholic he knew full well that Protestantism would be the ruin of "Merrie Englande." Sure enough!

And today? The pattern repeats itself: for over 1900 years Catholics were faithfully married to the true Church, but with Vatican II (1962–1965) the mass of them followed bad leaders into more or less of adultery with the modern world ("*bed-vow broke*"). Then Archbishop Lefebvre (1905–1991) led many back to the truly Catholic Church ("*new faith*," "*new love*," or renewal of the old faith and the old love), only to see his successors at the head of the Society of St Pius X which he founded in 1970 fall back into an adulterous longing for a reunion with Conciliar Rome, by a "*new hate*" for the pre-Conciliar truth.

Conclusion? Any Shakespeares amongst us, or any Catholics, must speak up, that Pachamama Rome is, as such, nothing other than an abomination, to be shunned.

Kyrie eleison.

Eleison Comments

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